THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXVI **Philadelphia, November, 1937** **No. 2**

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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VOL. XXVI: NO. 2 PHILADELPHIA, NOVEMBER, 1937 Fifteen cents a copy One dollar a year

The Bishop's Message

Autumn is always looked upon as the beginning of a New Year. We have rested somewhat in Summer, and return to our work refreshed in body and mind and eager to do greater things for God and His Church.

When a General Convention begins the Autumn, reviewing the past year and presenting to us the great duties and opportunities that are opening before us, we feel that we are singularly blessed. It depends, however, on what we bring to the Convention as to what we will carry away. Five hundred or a thousand may listen to a sermon, but what each one will get from it will not depend solely upon the preacher. It will depend upon what is possessing the mind of each individual hearer.

It was with this thought in mind, that it occurred to the Missionary Research Committee and especially to its "live wire" Chairman, Rev. Dr. Charles W. Shreiner, that to demonstrate to the eye, what Missions have really done in the world, would prepare the mind and inspire the heart to do the work the Church would map out to us. Accordingly, Dr. Shreiner secured the finest man in pageantry to prepare on a large and splendid scale a Drama of Missions, "Glory of the Light." Nothing like it has ever been given in this Church. Over a thousand participants helped in its presentation. The beautiful music was largely composed by the great Choir Master of St. Peter's Church, Mr. Harold W. Gilbert. Every Parish took a deep interest.

On September twenty-sixth two presentations were made. By 2.45 P. M. Convention Hall was crowded, every seat being taken and people standing around the wall. It is estimated that 16,000 people were packed into that great auditorium. Again at 8 P. M. the hall was filled. Everyone was thrilled. Many have met and told me and some have written me of its beauty and teaching.

In Cincinnati it was produced three times to full houses and enthused people. It had undoubtedly increased the interest and enthusiasm for Missions. Over $400,000 more were subscribed this year than last.

A new and sad condition exists in China. Our Institutions, the homes of our Missionaries, and much property from which income was furnished, have been destroyed. Unless added appropriations are made to the work, much must be given up and many starve. In this emergency, your Bishop, on behalf of Pennsylvania, offered to take one-tenth of this amount, or $30,000. He could not do otherwise. He knew it was his people's will, therefore, hopes that his people will rise to redeem his pledge. He does not think we could sleep with the thought of our fellow Christians in China starving to death. We have also a large amount to give to meet our promise of $175,000 for Missionary work. It can be done and as Christians we feel that it must be done. Let every man give as God has blessed him. Let no man refuse to respond to this great call of God and humanity. Then indeed shall we meet the crisis and receive the blessing of Him who said, "Inasmuch as ye have done it to one of the least of my brethren, ye have done it unto me."

A Review of the General Convention Meeting in Cincinnati

In reviewing some of the many important details of the Fifty-second Triennial Meeting of the General Convention, which opened in Cincinnati on October 6th, it is the almost unanimous opinion of those who observed the Convention's work that it was one of the most enthusiastic and successful gatherings in the long history of the Church. A wide range of business having world-wide importance to the work of the Church was transacted in the House of Bishops and in the House of Deputies with a speed and in an atmosphere of harmony rarely equalled.

It was a gathering of great leaders of the Church, and it may be safely asserted that the dominating note was its missionary spirit and the evidence of a determination that the missionary work of the Church is the vital cause and that it must go forward with greater consecration and vigor.

Final adjournment was reached on the afternoon of October 19th following a Joint Session at which the Bishops' Pastoral Letter was read. Under the law of the Church the Pastoral is required to be read within the next thirty days in parishes and missions of the Church throughout the world.

The New Presiding Bishop

Probably general interest throughout the Church centers in the Convention's election of the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, and a former Bishop of the Missionary District of Kyoto, Japan, to be Presiding Bishop of the Church in succession to the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island, who for more than two Trienniums has held this, the highest honor in the gift of the American Church.

The election was effected by the House of Bishops sitting in Christ Church and was made unanimous upon motion of Bishop Perry after a few ballots had indicated closely divided opinion. Bishop Perry continues as Presiding Bishop until January 1st next when he will be succeeded by Bishop Tucker. The latter is a member of the National Council, has long been a conspicuous figure in the missionary life of the Church and in a statement immediately following his election declared that the promotion of this cause in obedience to Christ's command would be the one single purpose of his administration.

Bishop Tucker is a member of a distinguished Virginia family which has provided many notable leaders in the life of the Church in America. His father, deceased in recent years, was the Rt. Rev. Beverley Dandridge Tucker, for long years the beloved Bishop of Southern Virginia. A brother, the Rev. Beverley Dandridge Tucker, Jr., is Rector of historical St. Paul's Church in Richmond, Va. A sister is the wife of the Rev. Dr. Luke M. White, Rector of St. Luke's Church, Montclair, New Jersey.

Native of Virginia

The new Presiding Bishop was born in Warsaw, Virginia, July 16, 1874. Being 63 years old he will complete two Trienniums before the age of 68 compels his retirement at the next General Convention to follow that milestone. Bishop Tucker is a graduate of the University of Virginia, and after courses at the Virginia Theological School, Alexandria, was in 1899 successively made Deacon and Priest. He immediately volunteered for service in Japan, served variously in Sendai and Hirosaki, and completed ten years as President of St. Paul's University, Tokyo, before his election as Missionary Bishop of Kyoto. The Bishop served during the war as a Major in the A. E. F. and continued Red Cross work in Siberia, being in charge there of civilian refugees. In 1923 Bishop Tucker resigned as Missionary Bishop of Kyoto, returned to the United States and succeeded his brother, the Rev. Beverley Dandridge Tucker, Jr., as Professor of Theology in the Virginia Theological Seminary. He was translated to be Bishop Coadjutor of Virginia, May, 1926, and a year later, upon the death of the Rt. Rev. William Cabell Brown, became Bishop of the Diocese. As a member of the National Council Bishop Tucker has been conspicuous for service along missionary and educational lines. Only recently he returned from Japan, where he was the official representative of the Presiding Bishop and the National Council at the Fiftieth Anniversary of the Holy Catholic Church in Japan, an independent Japanese Church, the daughter of the three Anglican missions, American, Canadian, English.

Bishop Tucker was married in April, 1911, to Miss Lillian Warnock. He is the author of "Reconciliation Through Christ" and in life and ministry, as this title would suggest, is a consecrated evangelist.

New Missionary Bishops

Three missionary Bishops were elected by the House of Bishops, in each instance the elevation of a worker long distinguished in the field. In the case of two, nominations came from the field, General Convention merely confirming the judgment of the foreign staff. Those elected are: The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, China, to became Bishop of Hankow, succeeding the Rt. Rev. Logan H. Roots, resigned.

The Rev. William Payne Roberts, since 1914 a missionary in Nanking, China, to be Bishop of Shanghai, succeeding the Rt. Rev. Frederick R. Graves, resigned.

The Rev. Robert Wilner, former missionary in China, since 1928 in the Philippine Islands, to be Suffragan Bishop of the Missionary District of the Philippines, and assistant to the Rt. Rev. Gouverner Frank Mosher.

Bishop Gilman was born in North Platte, Nebraska, in August, 1878, was educated for the ministry in Philadelphia Divinity School, and volunteering for China in 1902, has made a distinguished record through thirty-five years in the educational and evangelistic fields. He has passed through many of the crises which have centered at Hankow and holds, in an exceptional degree, the devotion of the whole population of that city. He is an accomplished Chinese scholar and author of the Chinese translation of "Ecce Homo."

The Bishop-elect of Shanghai, Mr. Roberts, was chosen for this high office by the Synod of the Chinese Church. He was born at Summerdale, Virginia, spent most of his boyhood in Garden City, Long Island, graduated from Yale in 1909, attended Union Theological Seminary, and the Seminary in Cambridge, Massachusetts, from which he graduated in 1914. He went to China in that year and in the nearly 24 years since has engaged successfully as parish priest and in a wide variety of missionary enterprises, notably in the educational field. He is Rector of St. Paul's Church, in Nanking, China, together with other distinguished responsibilities.

The Suffragan-elect of the Philippines, Mr. Wilner, was born at Forty Fort, Pa., April 10, 1889. He is a graduate of Temple University, Philadelphia, and of Philadelphia Divinity School. He joined the Philippine Mission and was ordained to the priesthood there by Bishop Mosher. He has served at Brent School, is the present Head of Easter School, and assistant to the Rev. George C. Bartter in the Church of The Resurrection at Baguio, the center of widespread missionary activity in the surrounding mountain country.

Status of Presiding Bishop

General Convention restored the Presiding Bishop as head of the Church, not only the Presiding Bishop but President of the National Council. This change represents a reversal from action taken at Atlantic City when, in an effort to relieve the Presiding Bishop of the overwhelming strain of the office, General Convention created the office of President of the National Council and elected the Rt. Rev. Philip Cook, Bishop of Delaware, to that post. On the testimony of all concerned this arrangement proved impossible.

General Convention provides, however, that the Presiding Bishop shall take such steps with regard to administrative responsibilities in his Diocese as shall make possible the proper fulfillment of his duties as Presiding Bishop. Suggestions that a Presiding Bishop-elect resign his jurisdiction or that the Canons demand election of a Coadjutor in his Diocese, were abandoned. The matter, on the plea of the present Presiding Bishop, is left to successive Bishops who will be elected to this office.

Heretofore the office of Presiding Bishop has continued for a period of six years. Legislation at this session abandons this plan and requires that a Presiding Bishop shall automatically retire at the General Convention occurring next after his 68th birthday. No questions of title nor of a permanent See were involved. The salary of the Presiding Bishop will continue to be raised by direct assessments and will not be a charge upon the missionary funds of the Church.

Bishop Taitt Thrills Convention

During discussion of the Budget at the second Joint Session on October 8th, the situation in China was brought forward with the announcement that the National Council had voted to appeal to the whole Church for an emergency fund of $300,000 for China relief. Prolonged applause followed the announcement by Bishop Taitt that the Diocese of Pennsylvania would pledge itself to raise one-tenth of the total sum, or $30,000.

The Presiding Bishop at a point in the Budget discussion, stated the situation in China at present is of immediate importance, and he requested H. M. Walker, Treasurer of the China Mission, to speak. Mr. Walker said:

"The Church started work in Shanghai one hundred years ago. There are in Shanghai 4,000,000 people. In the Concessions in the center of the city, there are less than 1,000,000. To these there have been added about 1,500,000 refugees. They are sleeping on the floors of our churches, on the floors of nearby shops, on the bare ground. They turned to their Christian brethren to help them when disaster came. Unless we meet their demands the Church in China will suffer; these earnest members will have their faith shaken. To them the Church is actually a fellowship. We cannot, we must not, refuse them."

Bishop Taitt arose and, addressing the Joint Session, said:

"Pennsylvania is always deeply interested in Missions. Pennsylvania always does her full share. She will assume one-tenth of this special emergency fund for China. I have consulted with the members of my deputation and they all agree to stand behind me in making and fulfilling this pledge."

Budget and Program

It was at this Joint Session that Budget for the next Triennium, as prepared by the National Council, was referred, after discussion, to the Joint Commission on Budget and Program, and its report submitted towards the close of the Convention approved the work of the National Council, and the Budget and Program, as reported, was approved by the Convention. In keeping with the missionary spirit, that was the noticeable feature throughout the Convention sessions, the Budget for the next Triennium is so organized that the missionary activities of the Church at home and abroad become the first consideration.

As adopted, the Budget for the first year of the new Triennium, beginning January 1st, calls for a total of $2.450,-000. It will be of interest to note here that use of the word "Quotas" is dispensed with and in place of that designation the words "Shared Objectives" is the new designation. Of the total of $2,450,000 for the first year of the Triennium, $1,748,000 is named as "objectives" from Dioceses and Missionary Districts; $400,000 is estimated interest from Trust Funds and miscellaneous income; $230,000 from the United Thank Offering. The total of $2,378,000 thus reached increased to $2,450,000 by an item of $71,910 which is "a challenge to the Dioceses and Missionary Districts to exceed their objectives and thus increase salaries in the missionary field."

The Commission suggested a completely new arrangement of the disbursements under the Budget. The five headings are:

Missionary Work, receiving 81 2-10 per cent of the total.

Education and Promotion, receiving 3 9-10 per cent.

Miscellaneous activities, including a direct appropriation of $10,000 a year for the Forward Movement, all of these items receiving 1 7-10 per cent.

Co-operating Agencies, receiving 2 3-10 per cent, and Administrative Expense, receiving 10 9-10 per cent.

The House of Deputies also concurred in the action of the House of Bishops for creation of Joint Committee on Strategy and Policy: This Committee is to work with a similar Committee of the National Council to study the Church's relation to world needs and to present a true picture to the laity of the Church to educate for greater support of Missions. The Committee is composed of Bishops, Clergy and Laity learned in the history of the Church and qualified in other respects for the work of promotion.

The Forward Movement

The Convention enthusiastically adopted the proposal of the Commission that the Forward Movement be continued as "a great spiritual adventure for Christ." It praises the "inspired and inspiring leadership of the Bishop of Southern Ohio" and declares "the Forward Movement has become a glorious reality enlisting the support and enthusiasm of the whole Church." In the new Triennium the Movement will be supported by credit advances from the National Council; by an allotment of $10,-000 annually in the Budget, and by the continued allocation of one-half of Undesignated Legacies: The Report provides that the Joint Commission be continued to consist of five Bishops, five Presbyters, and five laymen, "To continue in collaboration with the Presiding Bishop and the National Council an organized effort to reinvigorate the life of the Church and to rehabilitate its General, Diocesan and Parochial work."

In the House of Deputies, the report was made by the Rev. Dr. Frank Nelson, of Cincinnati, and at its conclusion, and in unanimously adopting the report, the entire House stood and enthusiastically applauded the Report and the group who made it possible, all of whom were seated upon the platform.

National Council Members

General Convention elected a completely new group of members of the National Council to take the places of eight of its members whose terms expired in 1937, as follows:

To serve until 1943, the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, and the Rt. Rev. Cameron J. Davis, Bishop of Western New York.

To fill the unexpired term until December 31, 1940, of the Rev. Dr. W. H. Milton, General Convention confirmed the National Council's choice of the Rev. Dr. Edmund P. Dandridge, of Nashville, Tennessee.

For terms expiring November 31, 1943, the Rev. Dr. Frederic S. Fleming, Rector of Trinity Church, New York City; the Rev. Dr. Malcolm E. Peabody, Rector of St. Paul's Church, Chestnut Hill, Philadelphia. Lay members elected to terms expiring December 31, 1943, were Robert H. Gardiner, of Maine; Wiliam G. Mather, of Ohio; Austin J. Lindstrom, of Chicago; the Hon. Blaine B. Coles, of Portland, Oregon.

An unexpected election was that of Bishop Hobson, of Southern Ohio, to succeed the Rt. Rev. Warren L. Rogers, of Ohio, who has resigned because of ill health. Bishop Hobson will serve until 1940.

Marriage and Divorce

The much discussed and widely publicized proposal to modify Canon 41 in

relation to remarriage of divorced persons, recommended in the majority report of the Joint Commission on Marriage and Divorce, was overwhelmingly rejected by the House of Deputies. Long before the question came to a vote it was the prevailing opinion it had not a ghost of a chance to pass.

The report of the Commission was submitted early in the session with proposed amendments, and was set down for debate on Monday, October 11th. Virtually all of two days was given to a thorough discussion and debate, and it is to be noted that throughout the discussion was dignified, courteous and without the slightest evidence of any personal feeling. Spectators filled the galleries during the debate, some of whom may have been looking for a lively "fight," and reporters for the secular press kept their ears alert for a "scrap." Those who may have been expecting such results were doomed to disappointment. The debate was vigorous and thorough without the least trace of any bitterness, and throughout the utmost freedom for the expression of all points of view was given by both sides to the question.

As the question was finally decided the whole matter of the remarriage of divorced persons was referred back to the Commission for further study, with an amendment providing for the addition of six new members to the Commission, three clerical and three lay, these to be named by the President of the House of Deputies. The Commission also was instructed to confer with other Christian bodies.

Approach to Church Unity

No review of the General Convention would be adequate without emphasizing its interest in promoting Church Unity, as was evidenced in the Joint Session on last summer's Conference on Life and Work at Oxford and the Conference on Faith and Order at Edinburgh, together with the report of the Joint Commission on Approaches to Unity.

In commenting on the Oxford Conference, Bishop Stevens, of Los Angeles, who was Chairman of the delegation from the Church in America to that Conference, said in part:

"As never before I saw the importance of ecumenicity, namely, the union of all Christians under Christ to work for His Kingdom."

Bishop Oldham, of Albany, said:

"We took a step at Oxford, viewed by most with high hopes, though by others with misgivings, to found a World Council of Churches."

Mrs. Harper Sibley, of Rochester, N. Y., said:

"The Conference at Oxford taught us that Christian people must work together and worship together, if they would hope to solve the problem of a world divided in so many ways."

Commenting on the Edinburgh Conference, Mr. Clifford P. Morehouse, Editor of *The Living Church*, said:

"If the Church is truly the Body of Christ it is truly sinful and scandalous that the members of that Mystical Body should be separated from one another, each acting independently and without acknowledging each other. . . . The Faith and Order Movement is earnestly and prayerfully trying to bring an end to that scandal and to reunite the Church of Christ on the basis of a common Christian Faith and a universally and recognized accepted Order."

The report of the Joint Commission on Approaches to Church Unity, together with appended resolutions, were approved by the House of Bishops at a subsequent session of that body, and concurred in by the House of Deputies on October 13th. One of the resolutions endorsed the proposed World Council of Churches. Other resolutions provided that a plan of concordat be worked on in co-operation with the Presbyterian Church in the U. S. A. and the Reformed Episcopal Church.

The Rev. Howard C Robbins, who presented the report and the resolutions in the House of Deputies, stated that definite progress has been made in approaches to the Presbyterian Church in the U S. A., several Lutheran bodies, the Methodist Episcopal Church and the Reformed Episcopal Church. "There has developed," Dr. Robbins said, "not only readiness to discuss but surprising unanimity in attitude on essential articles of belief."

Oklahoma a Diocese

One item of distinct missionary advance was the promotion of the Missionary District of Oklahoma, which now becomes an independent Diocese. Throughout the Episcopate of the Rt. Rev. Thomas Casady, progressive steps have been taken toward this end, all of them supported, even through the depression, by the laity of the District. Self-support has been made possible and endowment secured and the Convention unanimously acceded to the request of the District, ably presented by the Bishop. Telegraphic bulletins, signed by Bishop Casady, were sent from the Convention Hall to newspapers throughout Oklahoma the moment this action was ratified.

Resignations of Bishops

Equally notable in the history of the Convention with those who receive new and high honors is the record of veterans in the service of the Church who, because of the weight of years or ill health, resigned their jurisdictions. The Church in her working force and in her Councils will miss the following: Bishop Frederick R. Graves, of Shanghai; Bishop Logan H. Roots, of Hankow; Bishop John M. McCormack, of Western Michigan; Bishop Paul Matthews, of New Jersey; Bishop D. W. Saphore, of Arkansas; Bishop Robert C. Jett, of Southwestern Virginia; Bishop Samuel G. Babcock, Suffragan Bishop of Massachusetts; Bishop Arthur C. Thomson, of Southern Virginia.

The Convention program, apart from the House of Bishops and House of Deputies, embraced a greater number of special events and more separate sorts of events than ever before recorded. Space limitations prevent more than brief reference to them at this time. A report of the United Thank Offering Presentation may be read in the Woman's Auxiliary Department of this issue, written by Mrs. Marian D. Van Pelt.

Throughout the period of the Convention largely attended Mass Meetings heard able addresses dealing with Foreign Missions, Home Missions, Religious Education, Social Service, the Forward Movement, our Negro Work, our Youth Work, while Seminars, conference groups, teaching institutes, clinics, indoor and outdoor evangelistic services, and many other types of gatherings sought attention.

In addition to these there were almost innumerable social events, and every considerable group in any branch of the work of the Church found opportunity during two busy weeks for luncheon, or dinner, or reunion. At the same time practically every organization allied with the Church held conference sessions, usually with social features, and beyond any doubt the whole range of such activities have profited by these experiences and enter the new Triennium with heightened zeal.

Kansas City was chosen for the 1940 Triennial meeting.

TREASURER'S REPORT

The books of the Treasurer show that for the first ten months of this year we have sent to the National Council $87,227.12, which is approximately 50 per cent of our Expectation of $175,000.

We have received on the Budget, exclusively for the Diocese, $90,411.58, which is 48 per cent of the Budget of $186,601.11.

The Treasurers of Parishes and Missions are asked to remit all Missionary money each month so as to reach the office of the Treasurer of the Diocese not later than the 20th of the month, which is the date the books close for the month.

A. V. Morton, *Treasurer.*

F. R. Drayton, *Asst. Treasurer.*

Treasurer's Office
October 22, 1937

Younger Clergy of Diocese Discuss Church Problems

By the Rev. Dr. John K. Shryock

While the General Convention was in session at Cincinnati a group of the younger clergy of the Diocese, at the invitation of the Rev. Stanley V. Wilcox, assembled at Mr. Wilcox's farm near Buckingham, Bucks County, to discuss some of the problems that were occupying the attention of the Bishops and Deputies in the Ohio city. The meeting was held on October 14th.

Among the clergy who were the guests of Mr. Wilcox were the Revs. J. Perry Cox, Frederick W. Blatz, E. Palmore Harrison, W. Hugh Fryer, Albert E. Wilcox, William N. Lanigan, Charles H. Urban, Waldo D. Parker, John T. Williston, M. Mills Garcia, Arthur T. Helms, George C. Anderson, Walter W. Gale, Leonard J. Sachs and the writer.

The general feeling of the group was that laymen should not be permitted to administer the Chalice. But it was pointed out that unusual circumstances occasionally arose for which exceptions might be made. An instance was cited of an Army Chaplain called upon to administer communion to a large number of men whose time was limited. It was felt that while no relaxation in the rule should be made under ordinary circumstances, or for the convenience of the clergy, there might be similar instances in which special Episcopal permission for lay assistance might reasonably be given.

It was felt that none of those present were in a position to criticize the Budget expertly, and that it appeared to be a reasonable and proper estimate. There was a strong feeling that the missionary work of the Church should not be allowed to suffer, and that the unusual situation in China must be adequately met. The group felt that the detailed statement in the last issue of "The Spirit of Missions" concerning the definite needs created by the undeclared war in China should be reprinted as widely as possible in other Church publications, in order that the members of the Church might realize the exact situation. (*Ed. Note—This article appears elsewhere in* The Church News.) This group also sympathized with the resentment reported to have been shown in the Convention over the reduced estimate for Domestic Missions. (*Ed. Note—The group was without the explanation made at General Convention that Oklahoma had ceased to be a Missionary District and had elected to become an entirely self-supporting Diocese.*)

It was pointed out that under such proposals as the changes in the status of the Presiding Bishop, the demand for a more comprehensive missionary strategy, the new committee to be appointed by the National Council, and the return to a modified quota system, was a conflict between important principles which is world-wide. The organization of the Episcopal Church was effected at a time when democracy and democratic methods were in the air.

This group of younger clergy who were the guests of the Rev. Stanley V. Wilcox, was "snapped" just after they had been regaled with a taste of cider made from apples for which Bucks county is noted.

Of late years there has been an increasing criticism of democracies and their methods, based chiefly on their relative inefficiency as compared with centralized direction and planning. The group felt that efficiency was to be desired, and that changes were needed, but that such political developments as are to be seen in Italy, Germany and Russia, and such centralized control as that of the Roman Catholic Church, are undesirable and foreign to the spirit of our Communion, and that changes in those directions must be carefully scrutinized and slowly adopted.

It was felt that the usefulness of the Forward Movement was not ended, and that it should be continued, but that care should be taken not to overlap or cause friction with previously created agencies. The group urges that the functions of such agencies as the Forward Movement, the Commissions on Evangelism, the Committees on Missionary Research, and similar organizations, be defined more clearly, and that the work of such bodies be kept within the defined limits. In particular, it was felt that the Forward Movement should be kept clear from the raising of funds.

As might have been expected, the discussion of the proposed changes in the Canon on Marriage was long, vigorous, and presented varying points of view. It was pointed out that no group, Christian or non-Christian, is without definite rules regulating the relation between the sexes, that no rules have ever been devised which do not result in occasional injustice under unusual circumstances, and that no rules have ever been formulated which have not been occasionally broken. The presence of scandals under existing canons is not of itself a reason for changing the canons, since such scandals would exist under any rules that could be adopted, from the laxity of certain Protestant bodies to the rigidity of the Roman Catholic Church. The problem, always thorny, is now complicated by such economic factors as the living in apartments and the difficulty a young man has in supporting a family until long after he should normally be married. It was felt that no solution offered by the Church could be satisfactory as long as the creation and normal existence of family life faced such increasing economic difficulties as our modern civilization entails. It seemed to be the feeling of the majority of those present that Our Lord's words on marriage were to be interpreted as fixing general principles, rather than definite rules. All felt that the present canon was unsatisfactory, but there was no unanimous opinion as to what changes were advisable, nor did any of the group feel that their experience qualified them to suggest definite changes. Many instances known to those present were cited showing the present unsatisfactory situation.

Unfortunately time did not permit the discussion of any other questions, but all present agreed that the discussion had helped them, and that Mr. Wilcox was to be thanked both for his hospitality and for his real assistance to a group of younger clergy who do not feel that they can discuss such matters in meetings dominated by older men.

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HIGH CHURCH AND HIGH STATE

As there are in nearly every religious body men who hold "High" and men who hold "Low" views of the Church—High Churchmen and Low Churchmen—so there are in the State the same two types, those who hold "High" and those who hold "Low" views of the State. Unfortunately in the case of the State no one seems to have thought of designating them in the same way and calling them "High Statemen" and "Low Statemen."

According to the dictionary "the High Churchman" exalts the authority of the Church. Likewise the "High Stateman" exalts the authority of the State. Nietzsche, the father of the rugged individualists, regarded the State as a monster of shameful origin; but today most of his countrymen, who are "High Statemen," worship it as of Divine origin, and even as a sort of Divinity itself.

Naturally in such a country as Germany, those who hold "High" views of the Church, like the Roman Catholics, clash with those who hold "High" views of the State, like the more frenzied members of the Nazi party, for the two claim the same all-inclusive authority in the same field. The Roman Church, being "High," claims authority over the education of her children. The German State, being "High," demands that the State rather than the Church should regulate the education of these same children. The result is bitter conflict. And in a nation where the people, Catholic as well as Protestant, are so feverishly and fanatically devoted to the State that they deify it, the Roman Church naturally has lost the battle and the German State, now by popular vote, controls the education of Catholic as well as non-Catholic children.

It would be well for American Churchmen to recognize without alarm the existence of "High Statemen" and "Low Statemen" here in this country as well as in Germany. Most Americans stand between the extreme individualism of Nietzsche and the extreme nationalism or totalitarianism of Hitler—for the name nationalist is usually given to the "High Stateman." Often people swing like the pendulum between these extremes; in days of war, pestilence or famine they are "High Statemen," calling upon the State to do everything, while in days of peace and prosperity they drop back into "Low Statemen," thinking of the State as nothing more than a glorified policeman, which exists only for keeping order among men and "governs best when it governs least."

In spite of alarmists, who are always looking under the bed, there is no immediate danger of conflict between Church and State in America; for in the field in which differences usually arise, that of education, the churches are so "Low" that they long ago handed over their authority to the State.

Some day they may desire to claim that authority again, for many now believe it was unwise to surrender it so completely. Then there may be trouble.

A MOST WORTHY MEMORIAL

With a sense of fitness that was akin to inspiration those charged with the duty of administering the Peak bequest for a memorial to Bishop White at Valley Forge have erected a beautiful addition to the Washington Memorial Chapel in which are housed a Library and a bronze life-size statue of the Bishop sitting amid the books in his Episcopal chair. Thus the Father of our Country and the Father of our Church, two dear friends, who worked together and prayed together in their lifetime, are honored together in the same building after their death, as doubtless they themselves would gladly choose to be. The Memorial Chapel at Valley Forge was hardly a complete Episcopal Church until both of her most distinguished sons had been honored in a fitting way within its walls.

And what a supremely beautiful place! Is there anywhere in America another spot more soul-stirring than the camp-grounds of those ragged and hungry heroes who spent the winter of 1777-1778 at Valley Forge? And at Valley Forge is there any scene more moving in its beauty and sublimity than the view from the church-yard behind the Chapel, where the tree-clad hill on which the Chapel stands slopes gently at first and then hangs steep and high over the sleepy Schuylkill far below at its feet. Herbert Burk, surely it was the God of Beauty as well as the God of our Fathers who put it into your heart to purchase this parcel of ground for a burying place and to build here the Chapel which you loved so much! Posterity will rise up and call you blessed for your foresight.

LISTEN TO BACON

It is terrifying to discover, as we listen to broadcasts and read the advertisements in the nickel magazines, what unsuspected pitfalls lie hidden in the path of life. Verily we are set in the midst of many and great dangers, for the sauer-kraut manufacturers solemnly warn us that we are seriously menacing our health and depriving our souls of satisfactory means of expression by not eating more kraut; the soap-and-chalk-mixers make us tremble at the prospect of losing our incisors, eye-teeth, bicuspids, six-year molars and wisdom teeth if we don't use tooth-paste twice a day; the cosmetic manufacturers petrify our wives and

daughters with fear that they are headed for lonely unpopularity unless they use more vanishing cream; and the faultily-faultless and icily-regular guys who stand so handsome beside colored pictures of the new "Racket Eight" convince any head of a family that he just must buy that car or else lose caste at the country club and be thrown out into outer darkness with the miserable common herd of classless Americans.

Using the same most ethical technique—though we have given ourselves away and perhaps won't alarm you as we should—we warn all Churchmen in the Diocese of Pennsylvania of the *great* danger they are in by reason of their neglect of books that they should read.

Don't take our word alone. Listen to Bacon! No, not that; Lord Bacon. What does Bacon say? He says "Reading maketh a full man."

In the Church House, easily accessible every weekday, there are 4000 books at your service. This Church House Library is open to the public at a cost of only one dollar a year. It contains the most recent books on theology, religious psychology, social questions, history and biography. As the little child cried to St. Augustine, with such marvelous results, "Take and read." We need more informed Church people, and here is the opportunity. Listen to Bacon, and fill yourself with knowledge.

LEADERS IN MISSIONARY FIELDS COME TO DIOCESE TO ADDRESS CONVOCATIONS

Following the plan adopted by the National Council subsequent to the 1934 General Convention in Atlantic City in taking advantage of the presence of so many missionaries from the various mission fields of the Church, various missionary speakers again are being sent on visitations to many Dioceses to tell the story of Missions.

After the Atlantic City Convention, about 600 cities in 81 Dioceses were visited, and 2,700 speaking engagements were filled. Immediately following the adjournment of this year's Triennial meeting of the General Convention, the Rev. Dr. Frederick P. Houghton, Executive Secretary of our own Diocese, completed arrangements for the coming to the Diocese of Pennsylvania of a team of three notable leaders and speakers.

They are:

The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil.

The Rt. Rev. Benjamin T. Kemerer, D.D., Bishop of Duluth.

Miss Caroline Gillespie, of Rosborough House, Edgemont, North Carolina

The visiting team came to the Diocese on October 24th, to remain until November 5th.

Dr. Houghton arranged for all three to speak at the six Convocation meetings scheduled during the period between October 26th and November 4th.

On Tuesday, October 26th, the visitors addressed the Chester Convocation at St. Paul's, Glen Loch, and later that same day the South Philadelphia Convocation at the Chapel of the Holy Communion. On Thursday, October 28th, they spoke at the West Philadelphia Convocation in the Church of the Redemption; and on Friday, October 29th, at the Norristown Convocation in the Church of Our Saviour, Jenkintown.

On Tuesday, November 2nd, they are scheduled to speak at the Germantown Convocation in St. Timothy's, Roxborough, and on Thursday, November 4th, at the North Philadelphia Convocation, at St. Jude and the Nativity.

In a general letter issued by Dr. Houghton he says:

"Although these visits are not 'high-pressured' ones for the sake of the Canvass, nevertheless it is an excellent opportunity for those who are to conduct the Canvass to receive first-hand information direct from the Mission Fields. It is suggested that a general invitation be extended to congregations to attend the Convocation during the hour when the team is speaking."

CHRIST CHURCH, POTTSTOWN, PLANS SPECIAL SERVICES WEEK OF NOVEMBER 7-14

The week of November 7th to 14th, inclusive, has been set apart by the Vestry of Christ Church, Pottstown, for special services. The purposes of the week of services are several; first, to welcome the Rector, the Rev. Albert H. Holt, as he resumes his duties after a long enforced absence; second, to rally all the parish forces and personnel for the work of the year ahead, and, third, to arouse and renew the spirit of prayer and praise and devotion among the parishioners.

At the morning service on Sunday, November 7th, Bishop Taitt will confirm a class which has been prepared by the Rev. G. A. Lineker, who has been taking the services during the Rector's illness. The Bishop will also preach. At the evening service on November 7th, the congregation of the Presbyterian Church will join with the congregation of Christ Church, and the Rev. Mr. Simpson, pastor of the Presbyterian congregation, will preach. The Choir of the Presbyterian Church will take the places of the Choir of Christ Church, the latter occupying places in the congregation.

On Wednesday evening, November 10th, there will be a "Home-coming" service, designed especially to welcome as many former members of the parish as may be able to come. The Rev. Stanley R. West, Rector of Calvary Church, Conshohocken, and who served ten years as Rector of the Pottstown parish, will be the preacher. Friday evening, November 12th, is set apart for a general social gathering.

On Sunday morning, November 14th, the Rector, the Rev. Albert H. Holt, will preach the sermon and be the Celebrant at a Corporate Communion of the parish. The closing service of the week will be at 7.30 that same evening, when the Very Rev. N. B. Groton, Dean of the Norristown Convocation and Rector of St. Thomas, Whitemarsh, will preach.

GOOD SAMARITAN, PAOLI, MARKS 35TH ANNIVERSARY OF ITS RECTOR'S TENURE

The Thirty-fifth Anniversary of the Rev. Horace A. Walton's first Sunday as Rector of the Church of The Good Samaritan, Paoli, was commemorated by a special service on Sunday, October 3rd. The church was specially decorated in his honor, and Bishop Taitt, a life-long friend of Mr. Walton, preached the sermon at the morning service. At the early Celebration of the Holy Communion the Rector blessed four exquisite stained glass windows, executed by Heaton, Butler & Bayne of London, and placed in the Baptistry, the gift of a devoted member of the parish.

When the Rev. Mr. Walton came to the Church of The Good Samaritan, it was a small country chapel with four children in the Sunday School and Choir of two men and a boy. The Sunday School now numbers over 200 and the Choir of 32 is recognized as one of the best vested Choirs in the Main Line district, and the church has a membership of 450.

CHRISTMAS CARDS

The Sisters of The Holy Nativity, 110 N. Woodstock Street, near 20th and Cherry Streets, announce they have inexpensive imported Christmas and miscellaneous cards and calendars for sale, and will be glad to show them at any time.

Bishop Taitt to Officiate at Dedication of the Peak Memorial to Bishop White at Valley Forge, Nov. 6

The Washington Memorial Chapel at historic Valley Forge, erected as a national shrine of the Church in the memory of the First President of the United States and "Father of His Country," will witness on Saturday, November 6th, the Dedication of the new Library Building and the Unveiling of a life-size statue in bronze of the "Father of the American Church," the Rt. Rev. William White, the First Bishop of Pennsylvania.

Bishop Taitt will officiate at the Dedication and the Unveiling of the statue, the latter representing Bishop White as he appeared in his Episcopal robes shortly after his Consecration in Lambeth Chapel on February 4th, 1787. The First Bishop is shown seated in his Bishop's Chair, the latter a true reproduction of the identical Bishop's Chair now in the Sanctuary of Old Christ Church, and in which he sat so often during the many years of his Episcopate. The Dedication services will be held at 3 o'clock on the afternoon of November 6th.

This outstanding memorial to Bishop White is a gift to the Diocese of Pennsylvania under the provisions of the will of the late Harry Louis Peak. In his will Mr. Peak provided that his residuary estate should be used to erect a Memorial to Bishop White, and he stated that it might be erected at either the Philadelphia Divinity School or at Valley Forge. The Bishop of the Diocese and the Rectors of Old Christ Church, St. Peter's, Philadelphia, St. Mark's, Philadelphia, Holy Trinity, Rittenhouse Square, and Valley Forge Chapel were named by Mr. Peak to carry out the provisions of his bequest.

In addition to leaving a number of individual bequests, Mr. Peak also bequeathed $5,000 each to the Episcopal Hospital, the House of Rest for the Aged, the Home of the Merciful Saviour for Crippled Children, and to the Home for Aged and Infirm Colored Persons. With the approval of the Rectors of the churches named by Mr. Peak, the Bishop appointed a special committee of laymen from each of these parishes, of which the Bishop was Chairman, to carry out the wishes of Mr. Peak.

The laymen appointed were: William White and Thomas S. Smith, representing Old Christ Church; Clifford Lewis, Jr., and George B. Roberts, representing St. Peter's; J. Hartley Merrick and C. Newbold Taylor, representing St. Mark's; F. F. Milne, Jr., and C. C. Morris, representing Holy Trinity, and H. S. Mauck and Frank Quigg, representing Washington Memorial Chapel. The death of Mr. Smith left a vacancy on the committee.

Mr. Peak's residuary estate proved so much larger than even he had anticipated, it was suggested to the committee that the Philadelphia Divinity School and the Valley Forge Chapel should each have a Memorial. The approval of Judge Holland of the Orphans' Court of Montgomery County was given.

Interior of the Memorial Library Building, the space in front of the large window showing the position where the life-size bronze statue of the First Bishop is now resting awaiting the time for the Unveiling.

At the Divinity School the Memorial took the form of finishing and furnishing the interior of St. Andrew's Collegiate Chapel, the major feature of which was the installation of the stalls for the Choir. In the lofty canopy that surmounts the Dean's stall appears a statue of Bishop White in bronze, forming a dominating feature of the Chapel's interior.

At the Washington Memorial Chapel it was decided to erect a much-needed Library Building, in which a life-size bronze statue of the First Bishop might be appropriately housed and dominate the interior. Completion of the statue was placed in the hands of A. Stirling Calder, one of America's great sculptors, and his finished work has been pronounced by those who have seen it before it was covered to await the formal unveiling as one of Mr. Calder's finest achievements.

Plans for the building were given over to the firm of Zantsinger, Borie & Medary, a Philadelphia firm of prominent architects who have specialized in church architecture. The Library Building immediately adjoins and is connected with Chapel. The basement includes a Dining Room, Kitchen, Boiler Room, Coal Storage Room, Stair Hall, Passage and Vestibule. The ground floor includes the Library, Choir Rooms, Locker Room, Stair Hall, Passage and Vestibule. The first floor includes the Upper Part of the Library, Vestry Room and Sacristy, Choir Girls' Room and a Stair Hall.

The statue, now covered and awaiting the unveiling, has been placed in the position it will occupy. By looking at the etching of the interior which accompanies this article, the eye will see the great window at one end of the room. It is before this window that the statue is now in position awaiting the unveiling.

The Order of Services for the Dedication and the Unveiling have been completed under the auspices of the Bishop and the Peak Memorial Committee. The committee is looking forward to the attendance of a large number of the Clergy and the laity of the Diocese at the services on Saturday, November 6th. The first part of the services will be held in the Chapel, or, weather permitting and Chapel proving too small to accommodate those coming, in the great open-air Auditorium.

Invitations to attend the service have been sent to the Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church; to the Bishops of all Dioceses in the State of Pennsylvania, and to the Bishop of Delaware, all of the State of Pennsylvania and what is now the State of Delaware having been part

of the Episcopal jurisdiction of Bishop White.

In addition to the Bishop, the Diocese will be officially represented by members of the Standing Committee. Others participating in the Dedication Services will include representatives of organizations, societies and institutions of which Bishop White was a member and, in many instances, a Founder. These include the following: The American Philosophical Society, University of Pennsylvania, The Philadelphia Dispensary for the Medical Relief of the Poor, now co-operating with the Pennsylvania Hospital, The Philadelphia Society for Alleviating the Miseries of Public Prison, now the Pennsylvania Prison Society, The Magdalen Society, now incorporated in the White-Williams Foundation and named after William White and George Williams, The Pennsylvania Bible Society, Pennsylvania School for the Deaf, The First Day Society, now co-operating with the Sunday School Union, the Bishop White Prayer Book Society, the Bishop White Parish Library Association, the Church Advancement Society and Society of Sons of St. George.

In addition to the above, approximately fifty descendants of Bishop White also will participate.

Mr. William White, of Old Christ Church, a direct descendant of Bishop White, will present to Bishop Taitt for the Diocese the Building and the Statue. The Bishop will make an Address accepting the completed Memorial. This will be followed by an Address by Mr. A. Stirling Calder, Sculptor of the Statue. This will be followed by a special Address by the Rev. Walter H. Stowe, Rector of historic Christ Church, New Brunswick, N. J., and President of the Church Historical Society.

Following the Rev. Mr. Stowe's Address the congregation will proceed to the Library Building, where the Building will be Dedicated by Bishop Taitt. The Statue will be unveiled by Miss Jane Gordon Fletcher, a great, great, great, great-granddaughter of Bishop White.

Prior to and subsequent to the services the Church Historical Society will have on exhibition in the Washington Memorial Chapel Museum memoriabilia of the time of Bishop White. It will comprise a large part of the notable exhibit which the Society had on view at the General Convention in Cincinnati, and which was visited by many thousands during the two weeks of General Convention.

This etching gives an exterior view of the Memorial Library Building in which the bronze statue of Bishop White will be housed.

ST. MARY'S, ARDMORE, MARKS ITS FIFTIETH ANNIVERSARY WITH NOTABLE PROGRAM

As THE CHURCH NEWS was going to press, St. Mary's Church, Ardmore, was entering upon a Commemoration of its Golden Jubilee. The parish was founded in 1887 as a Mission of the Church of The Redeemer, Bryn Mawr, and its growth has paralleled the extraordinary growth of the community from a village to a large metropolitan suburban area. Today there are over 600 families affiliated with St. Mary's, and the Church School, housed in a modern building, has an enrollment of about 400 pupils.

On Thursday evening, October 28th, the celebration opened with a "Birthday Party" in the parish house. Speakers on that occasion were the Bishop, representing the Diocese; the Very Rev. Charles W. Shreiner, representing the Convocation of Chester, and the Rev. Dr. Howard Wayne Smith, for the churches of Ardmore. Mrs. Adam A. Ross, Chairman of the Committee on Arrangements, provided an interesting program depicting scenes of fifty years ago. A number of the parishioners were in costume and songs of fifty years ago were sung by the assembled guests.

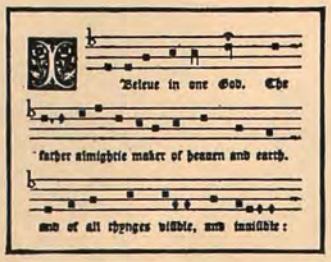
Sunday morning, October 31st, at 11 o'clock, was set apart for a Service of Thanksgiving in the church. The preacher was the Rev. Canon Ernest C. Earp, Rector of the "Mother Church," the Redeemer, Bryn Mawr. As this brief report was being written it was hoped that at the service on Sunday, October 31st, announcement might be made of the success of the endeavor to wipe out the church's funded debt of $50,000. Up to about a week before the service the Rector, the Rev. Louis W. Pitt, said that $31,000 had been received in cash or pledges up to that time.

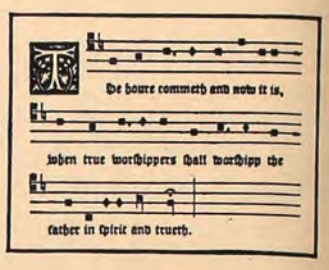
Due to the Thanksgiving Service coming so late in the month, THE CHURCH NEWS is compelled to leave to its next issue the outcome of the movement to extinguish the funded debt. In that issue it is hoped to be able to announce not only the success of this movement but to give also a complete review of the Golden Jubilee and more of the interesting and notable history of St. Mary's from its humble beginnings half a century ago to its present position as one of the foremost parishes of the Church in the Diocese.

In passing it may be noted that an interesting feature of the anniversary is to be an historical booklet, of which Dr. Legh Reid, Professor Emeritus of Haverford College, is the Editor.

On December 2nd and 3rd the Women's Guild of St. Mary's hold a Bazaar as part of the celebration. "The Spirit of 1887 in Ardmore" will be the theme. Plans for the Bazaar and its attendant features are in charge of a committee of which Mrs. Robert P. Page, Jr., is Chairman.

"What makes a man a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a certain rule; but his possession of a certain spirit and his participation in a certain life."—BAILLIE.

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Our Campaign for Better Church Music

By HAROLD W. GILBERT

Higher standards in Church music have been urged by the Commission on Music of this Diocese for the several years of the Commission's activities, and the campaign was carried to Cincinnati during the recent General Convention. The subject has been neglected heretofore, although nearly every other matter of interest to Churchmen has received its share of attention at conventions of the Church.

The lectures presented by the Commission as a part of the program of the Church Training Institute, attracted large groups of clergy and laymen. The close attention given to the lecturers and the numerous and intelligent questions asked showed that the subject of good Church music is one that is receiving serious attention in many and widely separated parts of the country. Those of us who have been active in keeping this subject constantly before the people of the Diocese of Pennsylvania have come to know the problems that beset the average small parish in and near a metropolitan area such as Philadelphia. Our experience at Cincinnati has convinced us, if we needed to be convinced, that still more difficult are the problems of parishes that are out of close touch with cultural centers. It was nothing less than distressing to hear the continuous train of queries relating to the most elementary matters in Church music. And yet, is it any wonder that the parish priest or the organist whose only source of inspiration is an occasional magazine article should drift into a musical rut and there plod along aimlessly?

The music booth conducted at General Convention by the Commission on Music of the Diocese of Pennsylvania was the Mecca of visitors, delegates and Bishops who were interested in Church music. The members of the Commission who journeyed to Cincinnati were able to be of much assistance to those who went to the music booth for help and inspiration. Through the co-operation of music publishers throughout the country, copies of service music and anthems were on display, carefully classified and graded. Numerous books on Church music and related subjects were also there for the examination of any who were interested. Two published lists were presented to visitors—lists which represent in each case a pioneer venture. At the request of the Commission, the Rev. Herbert Boyce Satcher compiled "A Bibliography of Church Music and Allied Subjects," containing over 300 recommended books and pamphlets. Also, at the request of the Commission, the writer and Mr. Satcher collaborated in the compilation of "A List of Service Music and Anthems," graded and classified for use during the various seasons and special occasions of the Church year. This list contains about 900 numbers, all of which conform to the standard of Church music for which the Commission has been striving. The publication of these two pamphlets was made possible by the Diocese of Pennsylvania and four of the largest music publishers in the country—C. C. Birchard & Co., The H. W. Gray Co., Theodore Presser Co., and E. C. Schirmer Music Co.

(Until the supply is exhausted, copies of these pamphlets may be obtained from the Secretary of the Commission, The Rev. N. Herbert Caley, 6769 Ridge Avenue, Roxborough, Philadelphia. The Bibliography is priced at 15 cents, and the List of Service Music and Anthems at 25 cents.)

One attraction of the music booth was the phonograph and the interesting collection of recordings of Church music. Many inquiries about methods and styles were easily answered by means of phonograph demonstrations. Indeed, had the keen interest in this feature been anticipated, a much more comprehensive assortment of records would have been made available. Without doubt, the phonograph offers a valuable means of education in Church music. No amount of reading about the manner of rendition can compare with the actual hearing of the thing. There is a great field of opportunity open in this direction, and it deserves to be explored by our Church.

Many visitors were interested in the exhibit of a few rare early editions of hymnody and cathedral music, which were on display in a show-case at the booth.

The four lectures on Church music were given in Wesley Chapel, directly across the street from Convention headquarters. The lecturers and their subjects were:

"What Is Good and Bad in Church Music, and Why," by the writer of this report.

"Service Building," by the Rev. Herbert Boyce Satcher.

"Plainsong," by the Rev. Walter Williams.

"Anglican Chanting," by Canon Louis E. Daniels.

Convention activities of the Commission on Music were planned by the Commission as a whole, and carried out by a committee consisting of the Rev. John W. Norris, the Rev. Herbert Boyce Satcher, and Harold W. Gilbert. Other members of the Commission are Miss Roma E. Angel, the Rev. N. Herbert Caley, the Rev. G. Herbert Dennison, and Mr. Newell Robinson.

HYMNAL REVISION

It appears that our Church requires a new hymnal about every twenty years. In 1872, General Convention issued a *Hymnal,* which contained many of the Psalm versions of Tate and Brady—60 of them, in all. Non-conformists, Methodists, Baptists, and Anglicans were represented, as were translations from old Latin sources. This hymn-book had to win its way against the popular *Hymns Ancient and Modern,* which had been introduced into this country from England.

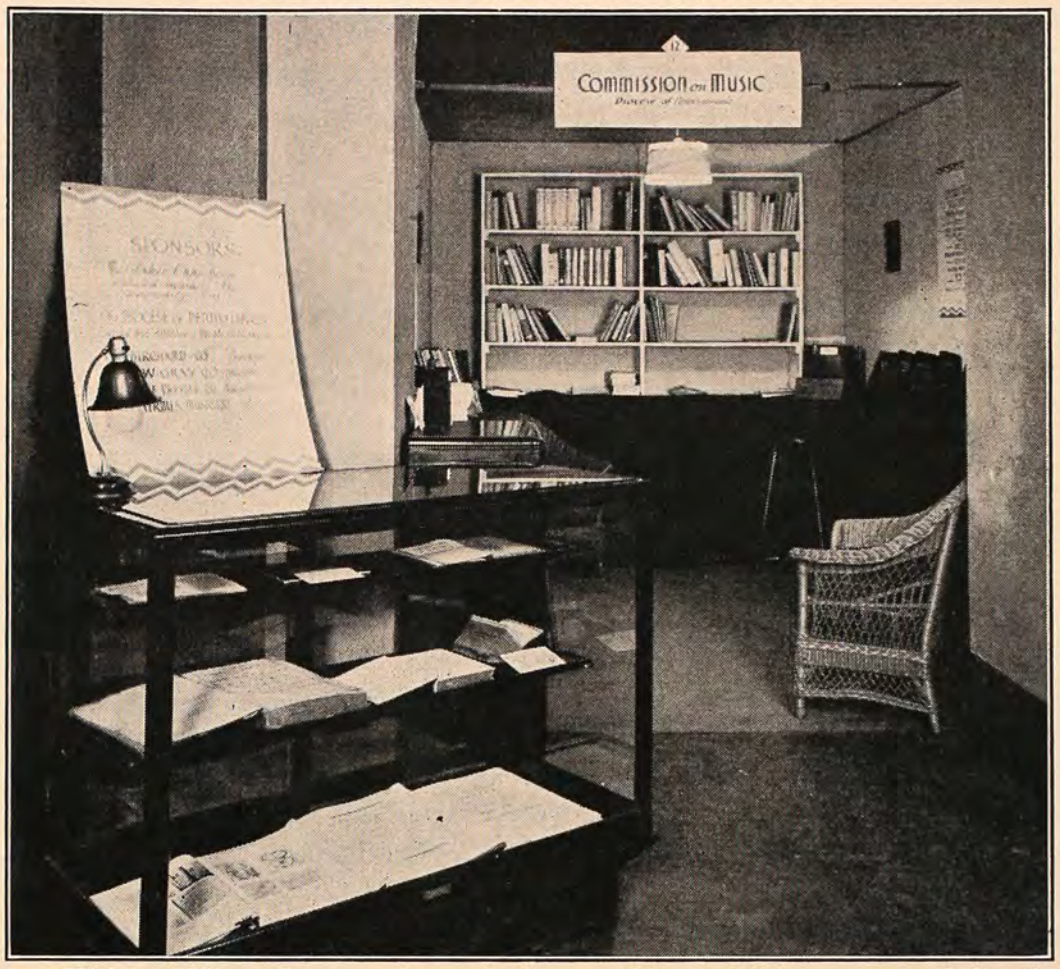
In 1892, General Convention adopted *The Hymnal Revised and Enlarged.* Immediately, several musical editions were printed through private enterprise. The most popular of these was that of Dr. C. L. Hutchins (1894).

The next hymnal of the Church appeared in 1916 as *The New Hymnal.* Meanwhile, *The English Hymnal* had been published in England, marking a great advance in hymn-book compiling. Our own book did not measure up to the high musical standards of the English book. We have been furnished with three successive editions of it, the last of which is called *The Hymnal* (1930).

And now, General Convention has authorized the appointment of a Commission on the revision of the hymnal, which means that we shall probably have a new hymn-book in three more years. It is time for a change. Many of us have long realized that *The Hymnal* is not the best available collection of hymns.

Hymnal revisers have no easy task to perform. Everyone wants his favorites to be numbered among the hymns to be preserved. Probably many old favorites will have to be retained this time, even though they be admitted to be inferior in poetry or music. But a number of less popular hymns that have not stood the test of time may well be made to give place to a richer store of material. A greater supply is needed of hymns that are virile. Our present book has leaned too far in the direction of weakly sentimental verse and insipid music. The youth of the Church should not be nurtured on such fare. No doubt the Commission will seek to correct this weakness. It should be a matter of great interest to every Churchman that a revision is being considered, and every encouragement should be given to the Commission to carry out its task according to its convictions.

Mecca for Visitors at Cincinnati



This etching gives a view of the notable Exhibit sponsored by the Commission on Music of our Diocese at General Convention.

RECOMMENDED ANTHEMS

Several seasons ago there appeared each month in this department a list of recommended anthems. Since this feature was discontinued, there have been numerous requests for more of the same thing. Therefore, with this issue we resume the recommendation of easy anthems suitable for designated Sundays. In order to make the list useful to choirmasters who plan their work well in advance, as every competent choirmaster tries to do, we begin with the First Sunday in Advent.

First Sunday in Advent

"The Night Is Far Spent" (G. Schirmer, 10 cents), N. Herbert Caley.

A very simple anthem in which a soprano solo occurs. The solo may be sung by the soprano chorus, if desired. The organ part is quite easy. The text is from the Epistle, and is also reflected in the Collect for the day.

"O Come, Every One That Thirsteth" (Novello, 12 cents), Hugh Blair.

Somewhat more difficult than the above. Requires a soprano or tenor solo. The text is from the morning Old Testament Lesson.

Second Sunday in Advent

"O Send Thy Light Forth" (J. Fischer, 15 cents), M. A. Balakireff.

May be sung with or without accompaniment. Many anthems written by Russian composers should be sung unaccompanied. This anthem is not so constructed. The text suits the thought of the Collect for the day.

Third Sunday in Advent

"He Shall Feed His Flock" (Alto Solo), from "Messiah," by Handel.

This classic solo is one of the best known of Handel's writings. The text is derived from the morning Old Testament lesson.

"We Then as Workers" (H. W. Gray, 10 cents), T. W. Surette.

Contains a soprano or tenor solo which may be sung by chorus. The text suits the Collect, the Epistle, or the evening New Testament Lesson.

Fourth Sunday in Advent

"How Lovely Are the Messengers" (Ditson, 10 cents), Mendelssohn.

The first part may be sung by alto solo or alto chorus. The text is from the morning Old Testament Lesson. This anthem should not be considered easy. It requires a well-played organ accompaniment to make it sound right.

"Rejoice in the Lord Alway" (Oxford, 12 cents), Henry G. Ley.

Written for 2-part treble voices, with an accompaniment of medium difficulty. The text is from the Epistle for the day. This composer is one of the outstanding English Church musicians of today. His writing is always substantial and churchly.

BROTHERHOOD OF ST. ANDREW

At the National Convention of the Brotherhood of St. Andrew, held in Cincinnati, Ohio, on October 2-5, the following men from the Diocese of Pennsylvania were re-elected to membership on the National Council of the Brotherhood:

E. B. McCarthy, Haydon O. Merrill, Walter M. Kalmey, George H. Randall, Percival H. Granger, and Rodney Bonsall. Mr. Merrill, of the Church of the Saviour, also was elected Treasurer of the national organization.

There was a predominantly youthful character in the Convention personnel as compared with other years. Plans were made for the future and great steps were taken for re-organizing the Brotherhood. The official organ of the Brotherhood, "The St. Andrew's Cross," will again appear as a real up-to-date magazine, and a young leader of Detroit, Robert Weber, will be in charge of publication. Douglas Turnbul, Jr., of Baltimore, will assume responsibility in connection with the extension of Brotherhood Chapter organization. Morton Nace, of Tampa, Florida, will plan National and Provincial Conventions of the Brotherhood.

Leon Palmer, who has been the General Secretary of the National Organization for eleven years and was re-elected this year, subsequently tendered his resignation to take effect on January 1, 1938. On that date he will take up his new work as Executive Secretary of the Religious Education of the Diocese of Alabama and as minister-in-charge of Grace Church, Birmingham, Alabama, becoming Rector at Easter.

"The Task Is God"

By William H. Jefferys

Of all the echoes that have reached us from the General Convention, up to date, this from Bishop Parsons' address is by far the most hopeful:

> "The entire concern of the Church is with this God who loves. It has no other business—its task is God."
>
> "In this General Convention * * * nowhere in this Church, or in any other, today, can Christians ignore the Call to Unity."
>
> "No preaching of the Gospel, no Christianizing of the social order, can be effective until the witness of the Church is *one witness*, and men know that God is Love and hear the appeal of His Love."

Yes, the witness of the Church must be one witness; but we have to remember that the ideal of the world's greatest prophets was not alone the unity of American Protestants, or even of all Christians. *It was the unity of humanity.* It was, is, and always must be that. For are we not all children of one Creative Mind? There can be no differences in Christian fundamentals for, in that field, we are dealing with reality. All our foundations lie in the Kingdom of Reality, on the plane where God lives.

The thief on the cross suddenly saw this greatest of truths when he realized that a Saviour was dying at his side for his sins. And how will the Church learn it? Through a mechanical rearrangement of denominational committees making for a larger mechanical unity? No. We do need more friendship and co-operation between the branches of the Christian Church; and, thank God, we see this coming. But the *sine qua non* is that every seeker after Truth, throughout the entire universe, should experience a personal, vital relationship to his Creator.

All religions are searching after Reality. In the course of our development as human beings, we have gradually learned to tune into the harmony and beauty so lavishly displayed, and to recognize in it all the Creative Thought of a Super-mind which, though unknowable in totality, is knowable qualitatively because of our ability to react to it. We humans have called this Super-spirit by every name under Heaven. Christ Jesus, our Guide and Teacher, calls this Super-spirit "Our Father"; and Christ gives us the complete Way by which the human soul may travel so that it will be able consciously and effectively to recognize, learn to know, and tune-in to this Eternal Spirit, until the point is reached when we, too, are ready to say, "It is finished. My Father and I are one; my will is one with that of the creative Eternal Spirit which made me. Now I know Him as the Source of my illumination, the Fountain of my life, and the Life of my being." We believe this to be Christianity, and we believe it to be all that is vital in all religions. It is a conception of Christianity which is, I think, missed by most people, even Christians: missed because of an assumption that, though Christ found God, we ourselves are not supposed really to find Him, but are merely to take Christ's word for it. Whereas, beyond all question, Christ's purpose was *not* to have us take His word, but to have us *follow* Him to God. This objective explains all that Jesus says on the subjects of "Follow Me," "The Way," "The Door," "The Narrow Path," "The Key," "The Truth," and "The Life."

The fault of denominationalism is not that it represents different experiences, different forms of expression; the fault is that the denominations make of their different experiences barriers to fellowship, whereas these ought to be the field of their sharing. These are what they have to give each other, but not to force down each other's throat. The essentials are common and belong to all. In the Christian world, the great obstacle to unity and progress is that we have made of the Feast of Love the stone-wall of our separation. By our various interpretations of symbolism, we have created impassable barriers—impassable except, some day, by the power of love. What is true in the Christian fold is less and also more true between other religious groups.

There is one encouraging factor in the whole field, a factor which I have often symbolized as the critical point. Two sides of a balance illustrate this critical point: there is a mass of hate on one side and a gradual grain-by-grain increment of love on the other; for ages, hate prevails and holds the balance down; finally, some day, somewhere, one grain of love upsets the balance and love wins. So it is in our human lives. The great prophets and religious geniuses of the world have been hated to a man for years; but, in the end, their love prevailed. The solution would be enormously helped if we, who understand and are determined to win by love, could convince our disciples and then a broadening circle to the very ends of the earth, that love is the Key to Knowledge. St. John was perfectly right when he said: "If a man love not his neighbor whom he hath seen, how can he love God whom he hath not seen" yet, for God is Love. God is that determined will to fellowship which is adding the grains of love through the centuries in millions of human hearts, teaching soul by soul that in our insistence upon points of separation, we are not only keeping ourselves forever from our fellowmen but we are postponing indefinitely through the ages the final recognition and adoration of God by the human race. And, furthermore, that every step, every act, every moment of fellowship between one person and another in any field of life brings nearer the day when the whole race will know God as He is. We talk a lot about creeds and life. There is an underlying reality in which one may say that all creeds will find their union at last in Living Love. It is, as St. Paul says, the thing which will last forever. It has the conquer-

ing power. It is words come alive. The triumph of our fellowship will never be an intellectual triumph.

When we come down to fundamentals, the goal of Christianity in the Mind of Jesus is stated in that last great prayer for His disciples; and He is thinking in universal terms: "Father, that they all may be one, as Thou Father art in Me and I in Thee, that they may be one in us and that the world may believe that Thou hast sent Me." This is all the Law and all the Commandments.

The future unfolding of Christianity will show clearly that it cannot be bound by phraseology or indeed confined within any walls of exclusion. It will be the Gospel of the Mind of Christ, *not of our mind*, and His Mind is universal, all-inclusive. This new religion will never be satisfied with any mere theory of things, but only with the projection of life onto the highest plane of Reality. *THIS RELIGION* will not be adequately expressable in any verbal creeds, but only in terms of God's seeking, and of man's response, until all mankind comes into unity of life on the plane of God's will and of Christ's leadership. This projection onto the plane of Reality will prove every utterance of Jesus the Mystic; and we shall tremble with joy in its satisfying power. Christians of the future will not judge others for the reason that such judgment is their own condemnation. The only mind that can rightly judge is the Universal Mind because what that Mind knows, that is Reality. Christians of the future will know how to forgive all and love all—above all, the Jews; and that power to forgive will be the sign of their own Divine forgiveness. This is forgiveness in the Kingdom of Reality. And so they will aim to deserve something of the depth of Jesus' generous word of acceptance, "BLESSED ARE YOU":

BECAUSE you were able to realize that you were paupers in Spirit;

BECAUSE you learned to sorrow;

BECAUSE you learned true humility;

BECAUSE you did hunger and thirst for true goodness;

BECAUSE you are merciful;

BECAUSE you are pure of heart and clear of purpose;

BECAUSE you are of the peace makers;

BECAUSE, for the sake of these, you endured persecution;

BECAUSE you did these things, and so became these things—

"THE KINGDOM OF HEAVEN IS YOURS, AND YE SHALL SEE GOD."

As the final test of this new religion, I would say that the Christians of the future will never be satisfied with any fiat salvation of a God whom they do not yet know, but only with the salvation of that God whose very nature is limitless Love and to Whom our salvation means the gift of the God-likeness of loving. This God-likeness for us is the Knowledge of God and that is for us life evermore.

THE KINGDOM OF HEAVEN IS THE REALM OF ETERNAL ALLEGIANCE TO THE DIVINE SPIRIT, IN WHICH GOD IS THE LIGHT, LOVE IS THE MOTIVE, SERVICE IS THE LIFE, AND UNITY IS THE GOAL.

Yes, the entire concern of the Church is with this God who loves—and each soul's task is God; it has come forth from God, and is destined for His Kingdom "Where I am" and "Where are many mansions prepared for you."

PROGRAM FOR 65TH ANNUAL CHURCH SCHOOL INSTITUTE MONDAY, NOVEMBER 8, 1937

In planning for the Annual Church School Institute it seemed to the Commission on Teacher Training that no theme would be more timely nor more vital this year than that of General Convention and the discussions and decisions issuing from the deliberations of this great tri-annual gathering of our Church's recognized leaders. Hence the postponement of the Institute from its customary date in early October to a post-Convention one.

The Institute will be held on Monday evening, November 8th, 1937, in the Christian Association Building at 36th and Locust Streets. All of the leaders and speakers were at the Convention and are prepared to bring to us the spirit and mind of that gathering. The program is as follows:

5.30-6 P. M.—Registration and exhibits.

6-7.15 P. M.—Dinner. "The Bishop's Greeting" and "Impressions of the Convention," Mrs. John E. Hill, President of the Diocesan Woman's Auxiliary. Supper charge, 60c.

7.15-7.45 P. M.—Exhibits of Church School materials and literature from the General Convention, from our own Vacation Church Schools, and from the All Saints' Observation School. There will be guides at all tables to explain "how it was done." This interchange of ideas and practical help is one of the Institute's most valuable features.

7.45-8.30 P. M.—Group meetings:

Clergy and Superintendents: Rev. Charles H. Ricker, Chairman of the Department of Religious Education, Diocese of Long Island.

Adult Education: Miss Lily Cheston, St. Paul's Church, Chestnut Hill.

High School: Miss Dorothy May Fischer, Director of Religious Education, St. Paul's, Chestnut Hill, formerly National Council's Secretary for Young People's Work.

Junior Department: Miss Gwendolyn Miles, Director of Religious Education, Holy Trinity Church.

Primary and Kindergarten: Miss Helen C. Washburn, Director of Religious Education, Christ Church, Philadelphia.

8.30-9.15 P. M.—Inspirational Meeting and Address: Rt. Rev. Frank W. Sterrett, D.D., Bishop of the Diocese of Bethlehem.

What position has our great historic Church taken in relation to the problems facing the world today, and what particularly are the trends in its educational program? These are questions of real concern to all Rectors and Church School teachers, and promise an even larger attendance than usual at the Institute this year, where they will be discussed under the guidance of the splendid leaders whom we have been fortunate enough to secure.

MRS. C. STANLEY ROGERS, *Chairman,*
Commission on Teacher Training.

The Conflict in the Orient

Its Effect on the Church's Missions in China

The Conflict in the Orient greatly affects the work of the Episcopal Church in China, which is located in the great valley of the Yangtze River from Shanghai on the coast to beyond Hankow and Wuchang six hundred miles away. The Dioceses of Shanghai, Anking, and Hankow cover this area.

When hostilities opened in the Shanghai area St. John's University and other Church schools were closed for the summer and many of our missionaries were on vacation at seaside or mountain resorts such as Tsingtao, Kuling, and Mokanshan.

Early in September cables were sent to the several Dioceses advising that all married women with children should be evacuated from China as soon as possible and leaving further evacuations to the discretion of the Mission authorities. It also was suggested that no missionaries attached to the Shanghai Diocese and not in the area, should return. When this has been borne out there will be left in the field:

SHANGHAI

The medical staff at normal strength
American clergy at almost normal strength
Teachers, very few
Assistant Treasurer of the Mission
Normal staff of Chinese clerical and lay workers

ANKING AND HANKOW

While these areas are not out of the danger zone our missionaries are planning to continue their labors as usual and normal staffs will be at work unless there is a marked change in the situation.

Much of the Church's work in the Shanghai area is halted. There is little probability of St. John's University, or any of the schools in or near Shanghai opening prior to the fall of 1938. St. Luke's Hospital has evacuated its buildings in the Hongkew area and reopened in temporary quarters at St. John's University about six miles away. St. Elizabeth's Hospital, further removed from the immediate battle area, is functioning as usual. Some parish churches are in the line of fire and may have been destroyed but there is no doubt that our clergy, both American and Chinese, are hard at work in whatever circumstances they may find themselves.

While work in the Anking and Hankow Dioceses is not yet interrupted any long continuance of hostilities is likely to affect our schools, while a wide extension of the battle area might bring to them tragic experiences such as those which Shanghai has suffered.

*Reprinted from October issue of The Spirit of Missions

The extent of the Church's property loss is yet unknown but in mid-September our churches, schools, and hospitals in the International Settlement of Shanghai had escaped and St. Mary's Hall and St. John's University, just beyond the Settlement limits were safe. The latter institution is within the area occupied by the International force but St. Mary's is without military protection. Some of the other churches are probably destroyed. An almost certain and immediate loss is that from the rentals of business property owned by the Church in the Hongkew district, now practically evacuated. In balancing the 1937 budget and in preparing the budget for 1938 these rentals were counted on to the extent of $26,954 per annum.

It would be natural to assume that if St. John's University and our schools in the Shanghai area are closed there would be a large saving in expense but this is not the case. Aside from fire insurance and the salaries of foreign (American) missionaries, the 1937 appropriations to the three leading institutions in the City of Shanghai are:

St. John's University	$1,300
St. Elizabeth's Hospital	100
St. Luke's Hospital	100

The balance of their large budgets are provided from fees. The hospitals are in operation and expenses continue as usual but fees from private patients have been seriously curtailed by war conditions. Even if St. John's University cannot open for the present the Chinese teachers are under contract for the coming year and it would be a disaster to disband this staff of trained leaders while any hope of reopening in the near future remains.

The total of the appropriations to St. Mary's Hall, Mahan School, Soochow Academy, and the smaller schools in the Shanghai Diocese is $28,096. Many of these schools are located at considerable distances from the City of Shanghai and some of them may be able to cooperate. As in the case of St. John's University, the trained staffs of these schools must be retained.

The balance of the appropriation to the Shanghai Diocese is largely for the salaries of the Chinese clergy. Here both our duty and the needs of the Christian cause determine our course without a doubt.

At present no great changes in the work are likely in Anking and Hankow. In case of a wide spread of the war area conditions like those in the Shanghai area might be produced elsewhere.

One factor which will mean an immediate increase in expenditures is the large amount of emergency travel incident to the evacuation of married women and their children. The item in the budget for such travel is already taxed to the limit to care for the minimum normal movement of missionaries. Under conditions prevailing at this time it is estimated that new items which must be added to the budget can probably be offset by items which will be dropped, that extra travel money must be provided and at least a part of the loss of rentals of Chinese property must be reimbursed by additional appropriations.

The replacement of destroyed property and the alleviation of the sufferings of those of our Chinese Churchmen who have lost everything is another matter. We may be sure that any appeal which may be made for such purposes will meet with a ready and generous response.

In the meantime our brethren of the Christian Churches of Japan, while not involved in the actual conflict, are nevertheless victims of the turmoil and difficulties of the present situation. As never before they need our prayers and gifts to uphold them as a continuing force toward the conquest, not only of the Orient but of all the world in the name of the Prince of Peace.

MOVEMENTS FOR WORLD CHRISTIANITY

For the three last assembly periods of the Diocesan Normal School the following speakers have been secured:

Nov. 4—Rev. Malcolm E. Peabody, who brings the highlights of the Oxford Conference on Life and Work.

Nov. 11—Dr. Orville A. Petty, Research Director of "A World Movement for Christianity."

Nov. 18—Rev. William H. Dunphy, Ph.D., who will tell about the Conference on Faith and Order at Edinburgh.

Mr. Peabody, who has recently been elected to the National Council, and Father Dunphy, who is serving on the staff of the Philadelphia Divinity School, need no introduction. A word about Dr. Petty may be in order. The movement which he represents is interdenominational in its organization and international in the scope of its work. In view of the General Convention's action looking toward a reunited Christianity, his message will be of special interest. Rectors and other Church leaders are invited to attend these Assembly periods of the Normal School from 7.30 to 8.15 P. M. on Thursdays at the Church House.

ALL SAINTS, CRESCENTVILLE, PLANS FOR CELEBRATION OF ITS CHURCH'S CONSECRATION

The picture to the right is a view of the interior of All Saints Church, Crescentville, whose members will celebrate the Tenth Anniversary of the Consecration of their Church building on Thanksgiving Day.

Although the youngest parish in the Diocese, the work itself dates back to the Civil War, when the Rev. Dr. Edward Y. Buchanan, Rector of Trinity Church, Oxford, and brother of President James Buchanan, established a Sunday School in the village of Crescentville to minister to the needs of a growing population attracted there by the presence of a mill engaged in the manufacture of war materials. By 1870 a church building, known as Trinity Chapel of Oxford Church, had been erected, and was occupied until 1925, when it was destroyed by fire.

Through the generosity of the late Miss Maud Fisher, a new building, incorporating some of the walls of the older structure that had remained standing, was erected as a Memorial to her two sisters, Misses Eliza and Ellen Fisher, her sister-in-law, Mrs. Mary Wilcocks Ingersoll Fisher, and her brother, James Logan Fisher. The Consecration of the new edifice took place Thanksgiving Day, 1927.

In 1932 Trinity Chapel was given the status of an independent parish and took the name of All Saints Church, Crescentville. The Rev. Arthur T. Helms, who had served the chapel as Vicar, was called as the first Rector of the new parish, which post he still occupies.

The old village of Crescentville has long since passed out of existence. Only half a dozen or so houses and the church remain, and most of the ground on which the village stood has been taken over by the city for what eventually will become Tacony Creek Park. But a short distance to the west has grown up the Olney section of Philadelphia, and to the east another new section which, taking its name from the old village, is called Crescentville. All Saints Church stands midway between these two large communities and draws its membership from them.

A week's festivities will mark the Celebration by the parish of the Tenth Anniversary of the Consecration of its Church building, culminating on Thanksgiving Day. Among other features on the program will be a parish banquet, at which the Rev. Dr. John R. Hart will be the principal speaker.

Our hearts, if true and lowly,
The manger-cradles are,
Where comes the Christ-guest holy,
With love, the guiding Star.

—*Anonymous.*

Interior of All Saints Church, Crescentville

CANON BELL TO CONDUCT WEEK'S TEACHING MISSION BEGINNING NOVEMBER 1ST

The Rev. Dr. Bernard Iddings Bell, Canon of St. John's Cathedral, Providence, R. I., sometime Warden of St. Stephen's College and Professor of Religion in Columbia University, will conduct a Teaching Mission at St. James's Church, Twenty-second and Walnut Streets, beginning Monday, November 1st, through Sunday, November 7th. In announcing the Mission, the Rev. Dr. John H. Mockridge, Rector of St. James's, says it is "for everyone of every Church, or of none."

Every week-day morning during the Mission there will be two Celebrations of the Holy Communion, one at 7.30 o'clock for people on their way to work or to school, the other at 10 o'clock for those who cannot come early. On Thursday there will also be a Celebration at 12.05.

Every night at 8 P. M. Canon Bell will conduct the Mission Teaching Service. The general topic will be "God for Thinking, Troubled People." Topics each night will be: Monday, "Man"; Tuesday, "God"; Wednesday, "The Kingdom of God"; Thursday, "Morals and Grace"; Friday, "Religion: Not Magic"; Sunday, "Age Crusade for God."

There will be a Question Box at the door. Those attending the Mission are asked to put in any questions they would like answered about religion or morals, and the following night Canon Bell will answer the questions.

ATTENTION OF CLERGY

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. Kindly make application for the issuing of the necessary License. The Bishop requests that applications be reduced to the lowest minimum. A special License is required for Lay Readers to make Addresses and should be so noted.

RICHARD J. MORRIS, *Secretary.*

Three New Appointments Made to Faculty of Divinity School

Announcement has been made by Dean Evans of three additional appointments to the Faculty of the Philadelphia Divinity School. The new appointees are the Rev. Walter C. Klein, S.T.D., as Lecturer in "The History of Religions" and Semitics (including Greek); the Rev. Morton C. Stone, S.T.M., as Lecturer in Liturgics, and the Rev. Reuel L. Howe, Ph.M., the latter as resident Tutor in the Field of Clinical Training. These appointments, Dean Evans says, complete the Faculty for this Academic year.

Following is the complete Faculty:

Resident Tutors: The Dean, Pastoral Care; Rev. John M. Groton, A.B., B.D., M.A., The English Bible; Rev. William H. Dunphy, Ph.D., Systematic Divinity; Rev. Reuel L. Howe, Th.M., Clinical Training and Psychology.

Lecturers: Rt. Rev. Charles Fiske, D.D., Homiletics; Rev. Leicester C. Lewis, S.T.D., History; Rev. Walter C. Klein, S.T.D., History of Religion and Semitic Languages, including Greek; Rev. Morton C. Stone, S.T.M., Liturgics and Canon Law; Rev. John W. Norris, B.A., S.T.B., Music and Voice.

The Graduate Department of the School opened on October 15th with an enrollment of upwards of 40. The Dean expressed his pleasure at being able to welcome three of the retired members of the Faculty to this Department, and who will give Graduate Courses in addition to those offered by the Tutors and Lecturers. The retired Faculty members who have accepted service in the Graduate Department are the Rev. George G. Bartlett, S.T.D.; the Rev. J. Cullen Ayer, S.T.D., Ph.D., and the Rev. Addison A. Ewing, S.T.D.

The Rev. Dr. Klein, added to the Faculty as Lecturer in the History of Religion and Semitics, was born in Brooklyn, May 28th, 1904. He is a graduate of Lehigh University and the General Theological Seminary. He passed his final examination for his Ph.D. degree at Columbia University in 1934. Following his graduation from the General Theological Seminary he was ordered Deacon by the late Bishop Talbot in 1927 and was advanced to the Priesthood in 1928 by the late Bishop Griswold. From 1930 to 1933 he served as Curate of St. Mary the Virgin, New York City; 1934-1935 as Curate of Grace Church, Newark, N. J., going from the Newark parish to be Vicar of St. Paul's Church, Morris Plains, N. J. On September 7th of this year he became a member of the Clergy staff of St. John's Church, Norristown, Pa., and at present is Vicar of St. Augustine's, Norristown, a parochial Chapel of St. John's.

The Rev. Mr. Stone, appointed as Lecturer in Liturgics, is a son of the late Rev. Morton Stone, one-time Rector of Emmanuel Church, La Grange, Ill., and St. Thomas, Taunton, Mass. The son was born October 10th, 1886, in La Grange, while his father was Rector there. He prepared for college at Bristol Academy, Taunton, Mass. He graduated from Yale in 1909 and from the General Theological Seminary in 1912. He began his ministry under the Rev. Dr. P. P. Peters at St. Michael's, New York City. He served as Student Chaplain for three years at the University of Wisconsin; one year as Dean of Racine College; eight years as Rector of the Church of the Holy Nativity, Chicago; six years as Student Chaplain at the Chapel of St. John the Divine, University of Illinois, and one year with the New York City Mission. At present he is Associate Priest at Christ Church, Bronxville, N. Y. In 1924 he received his B.D. degree from Nashotah and his S.T.M. degree from Western Theological Seminary in 1927, both in Liturgics. In 1933 he was made Honorary Canon of Quincy. He has taught Liturgical and dramatic subjects in many Summer Church Conferences nearly every summer since 1919. He is a member of the National Commission on Church Drama and Pageantry.

The Rev. Mr. Howe, appointed as Resident Tutor in Clinical Training, was born in Seattle, State of Washington, in 1905. He is a graduate of Whitman College, Walla Walla. During his college days he did missionary work under the personal direction of Bishop Cross in eastern Washington. He became a Candidate for Holy Orders from the Missionary District of Spokane, and coming east in 1927 he matriculated at the Philadelphia Divinity School, graduating in the Class of 1930. In 1927-1928 he served as teacher of the Men's Bible Class at Calvary Church, Conshohocken. Subsequently he served as Lay Assistant at Christ Church, Germantown, continuing there during his Diaconate and about one year following his advancement to the Priesthood as assistant to the Rector. While in Philadelphia he did graduate work in Psychiatry under direction of Dr. Earl Bond at the Pennsylvania Institute of Mental and Nervous Diseases. In 1931 he became Rector of St. Stephen's Church, Elsmere, N. Y., in the Diocese of Albany, resigning that charge to accept the Tutorship at the Divinity School. In 1931, in collaboration with Dr. Clifford B. Farr, he prepared a paper on "The Influence of Religious Ideas on the Etiology, Symptomatology and Prognosis of the Psychoses," with Special Reference to Social Factors. The paper was read at the Annual Meeting of the American Psychiatric Association in that year, and was published in "The American Journal of Psychiatry" in its March, 1932, issue. During his six years' service in the Albany Diocese, Mr. Howe was interested in a number of Diocesan activities, including Director of Young People's Work, member of the Diocesan Normal School Faculty, member of the Board of the Church Mission of Help, Director of the Retreat Association, and Chairman of the Department of Evangelism. A pamphlet for the sick, "By His Help," written by Mr. Howe, was published by the Morehouse Publishing Co., of Milwaukee.

DIOCESAN LIBRARY URGES WIDER USE OF FACILITIES BY ALL CHURCH MEMBERS

In an effort to increase the usefulness of the Diocesan Library, the following statement, issued by the Librarian, Miss Florence E. Gillin, is called to the attention of all members of the Church in the Diocese:

"Every Clergyman and every lay man or woman is a potential user of the Diocesan Library. There is a fine collection of the latest religious books in the Library, and in addition to the current publications by noted authors, the shelves are filled with other books written by great scholars dealing with subjects on which every member of the Church should be interested.

"There is purchased every month nearly a dozen new books. By membership in the Library these and any other books may be taken out for two weeks or longer if desired. The Board invites and urges every member of the Church not already enrolled as a subscribing member of the Library to make the fullest use of its facilities by adding his or her name to the membership list. Your membership will help to make the Diocesan Library of even greater service to the great body of communicants throughout the Diocese. It is *your* Library. Membership in the Library is within the reach of everyone. The dues are $1.00 per year, or a little more than 8c a month. Kindly send your request for membership, together with $1.00, to the Librarian at the Church House and she will in turn send you a membership card.

"Enroll now! Use the Library! Develop more and more your intellectual and spiritual knowledge!"

When we think of heaven and try to imagine it, Jesus, of course, comes first. Next comes the dear remembered faces which fill the firmament of the beyond. —The late Dr. R. H. Pitt.

NOVEMBER AND DECEMBER CONFIRMATION SCHEDULE

Nov. 2—Tuesday
Evg.—Downingtown, St. James.
Nov. 3—Wednesday
Evg.—Brookline, St. Faith.
Nov. 7—Twenty-fourth Sunday after Trinity
A. M.—Pottstown, Christ Church.
P. M.—Royersford, Epiphany.
Evg.—Phoenixville, St. Peter
Nov. 9—Tuesday
Evg.—Phila., St. Mary, Pro-Cathedral.
Nov. 10—Wednesday
Evg.—Phila., House of Prayer.
Nov. 11—Thursday
Evg.—Phila., St. Jude-The Nativity.
Nov. 14—Twenty-fifth Sunday after Trinity
A. M.—Langhorne, St. James.
P. M.—Solebury, Trinity.
Evg.—Hulmeville, Grace.
Nov. 17—Wednesday
Evg.—Phila., St. Alban, Roxborough.
Nov. 18—Thursday
Evg.—Phila., Emmanuel, Holmesburg.
Nov. 21—Sunday next before Advent
A. M.—Conshohocken, Calvary.
Evg.—Phila., St. John Baptist, Germantown.
Nov. 23—Tuesday
Evg.—Ambler, Trinity.
Nov. 25—Thursday
Evg.—Phila., Incarnation.
Nov. 28—First Sunday in Advent
A. M.—Norristown, St. John.
P. M.—Norristown, St. Augustine.
Evg.—Phila., St. Barnabas, Kensington.
Dec. 2—Thursday
Evg.—Gwynedd, Messiah.
Dec. 5—Second Sunday in Advent
A. M.—Rockledge, Holy Nativity.
P. M.—Cheltenham, St. Aidan.
Evg.—Phila., St. Ambrose
Dec. 9—Thursday
Evg.—Phila., St. Stephen, Wissahickon.
Evg.—Phila., St. Mary, Manayunk.
Dec. 12—Third Sunday in Advent
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., St. Luke, Bustleton.
Evg.—Ardmore, St. George.
Dec. 15—Wednesday
Evg.—Phila., St. David, Manayunk.
Dec. 16—Thursday
Evg.—Phila., St. John, West Oak Lane.
Dec. 19—Fourth Sunday in Advent
A. M.—Phila., St. Peter, Germantown.
P. M.—Phila., Emmanuel, Kensington.
Evg.—Phila., St. Matthias.
Dec. 22—Wednesday
Evg.—Phila., St. John Free.
Dec. 26—St. Stephen's Day (First Sunday after Christmas)
A. M.—Whitemarsh, St. Thomas.
P. M.—Phila., All Souls for the Deaf.
Evg.—Phila., All Saints, Crescentville.

Special Services for Hard-of-Hearing Started

By Rev. G. C. Meckling

It has been estimated on good authority that there are more than two hundred thousand men, women and children in the Philadelphia metropolitan area with some kind of hearing impairment. Many of these so-called hard-of-hearing persons do not attend their Church's services because of inability to hear.

Although a number of churches are equipped with amplifying equipment of various types, the number of these in any church is limited and not sufficient in number to meet the need. On the other hand, there is, for some reason, a certain sense of mortification abiding in altogether too many hard-of-hearing persons about their hearing impairment, and for this reason it makes them shun the use of amplifying units in public. The result is they do not hear the prayers, the lessons, the sermon, the special notices, etc. Of course, many hear the hymns, anthems and other music, but the major part of the service is lost to them. Because of such loss, men and women gradually remain away from the services, and something immense and needful goes out of their lives. The Church needs these men and women just as much as they need the help and inspiration of the Church service. Yet the fact remains, these persons are staying away from church.

To meet this need in the Church, the writer, with the permission of the Bishop, inaugurated on Sunday, October 17, 1937, a special service where every effort was directed toward having the service given in a manner so that it was possible for those attending to hear every part of the service. This meant using the voice in a volume that could be heard at all times with the aid of amplifying equipment. It meant that all assembled for such a special service could be happy in the environment, since all were assembled because of a common need, namely, to be able to hear and understand.

From the reaction of those who attended this first service—a Celebration of the Holy Communion—the service was a success, since all said they could hear. There were twenty hard-of-hearing persons present, and one elderly woman was thrilled in that she heard the service through for the first time in twenty years. The success and continuation of this much-needed work in our Church depends largely upon its becoming known. Of course, we have in our Diocese many devoted workers who suffer hearing impairment but have not allowed that to interfere with their interest or work. While these persons will not leave the Church with which they are associated, it is quite certain they will endorse and encourage any effort made to bring the Church's services to the hard-of-hearing.

When speaking of the deaf and the hard-of-hearing, we must remember that there is a difference. We generally refer to the deaf as those whose hearing has been entirely destroyed, whereas the hard-of-hearing are those who suffer only partial deafness, and who, generally, must be spoken to in a volume above normal tone of voice. It was for this latter group that the special service was inaugurated on Sunday, October 17th, 1937. There is a church for the deaf—All Souls, in North 16th Street.

The special service for the hard-of-hearing is held every Sunday at 9.30 A. M. in the Philadelphia League for the Hard-of-Hearing, 105 South 18th Street, Philadelphia, Pa. The writer, who is a member of the League, is in charge. The group hearing aids of the League are used during the service, and all hard-of-hearing persons are welcome. For further information communicate with the writer, Philadelphia League for the Hard-of-Hearing, 105 South 18th Street, Philadelphia, Pa.

REV. HOWARD R. WEIR

At the stated meeting of the Executive Committee of the Board of Council of the Philadelphia Protestant Episcopal City Mission, held September 21, 1937, on receipt of official information of the death of the Rev. Howard R. Weir, on September 1st, it was the sense of the meeting that the Diocese and this Board of Council had suffered a severe loss.

Mr. Weir was instituted Rector of Holy Trinity Church on October 1, 1933, and accepted election to the Board of Council of the City Mission on May 19, 1936.

His service as a Director of the City Mission was brief, but it was thoroughly appreciated by his colleagues that he was in entire sympathy with its great work, and his membership would lend distinction and prove of immense practical usefulness. He was endeared to us all by his friendly good cheer and evident unity of purpose.

This Minute is hereby ordered inscribed upon the Minutes of this Society, and published in The Church News of the Diocese.

Assistant Secretary,
Board of Council.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

At first glance the two following articles, "Mental Hygiene and the Church" and "Religion and Crime Prevention," would seem more at home in other pages of THE CHURCH NEWS than in the Woman's Auxiliary Department. But, after all, we women of the Church are alert to the things that are of significance to thinking people, as much so as are the men. Therefore, the Editorial Department of the Woman's Auxiliary takes great pleasure in presenting two articles on subjects about which we are thinking and on which unthinking Christians cannot help but be influenced. The writers of these constructive articles are both two-fisted Episcopalians who are doing things to make this world a better place in which to live. Mr. George R. Bedinger is Executive Director of the Public Charities Association of Pennsylvania. The Rev. Thomas A. Meryweather is Executive Director of the Crime Prevention Association of Philadelphia.

THE EDITOR.

Religion and Crime Prevention

By the REV. THOMAS A. MERYWEATHER

Much of our social thinking in the past has been like that of the people in the following story. There was a village in a valley above which wound a dangerous mountain road. Due to the numerous accidents caused by people falling down the cliff, an ambulance had been placed at the bottom of the cliff to rush the injured to the hospital. Though this humane service was in existence for years, there was no decrease in the number of accidents, until some one conceived the idea of building a fence at the edge of the cliff. From then on, there were but few accidents.

In the past, we have been so busy devising more adequate means of apprehending, convicting and restraining the guilty that we have overlooked the essential question of crime prevention. We have the societies for the Prevention of Cruelty to Children and to animals, for cancer prevention, fire prevention, accident prevention and for the cause and cure of war, but somehow we have overlooked crime prevention. We have been so busy passing resolutions condemning the crime situation that we have missed the opportunity to learn the causes and to remedy the situation.

The Situation in Philadelphia

In the City of Philadelphia, during the ten years 1920 to 1929, inclusive, there were 5,356 older boys (16 to 21 years of age) convicted and sent to jail. Older boys form 25% of the prison population at the Eastern Penitentiary at the present time. During the ten years mentioned above, there was an average of 10,000 older boys arrested each year on the streets of Philadelphia—30 a day. Prisons and jails have received, year by year, a larger proportion of prisoners under 21 years of age.

It is no wonder the prison football teams are hard to beat; they have so many of high school and college age to draw from. In one prison the section in which the younger prisoners live, has been nick-named the "High School" —boys from 16 to 21 years of age.

In Philadelphia, from 1920 to 1929 inclusive, arrests of older boys increased 70% and commitments of older boys increased 111%.

It was found that of the 5,356 older boys convicted, 21% came from but 5 of the 48 wards having but 9% of the city's population. These wards were the 7th, 20th, 30th, 36th and the 38th. A study of these wards showed (1) high density of population and bad housing conditions, (2) a lack of adequate supervised recreation and (3) a political power sufficient to secure the release of the boy when first arrested.

A "close-up" study was made of 150 of those convicted in order to determine the cause of criminality in each case, a summary of which is given below:

35% came from "broken" homes.
80% had little or no religious education nor any desire for worship.
60% were members of corner gangs.

With one boy in South West Phila., arrest followed arrest, but each arrest was followed by a release. He had "a friend." He thought he could "beat the game." He became bolder. Bootlegging was not exciting enough. He stole automobiles and finally became a gunman and the leader of the gang of young hold-up men who in a few months were responsible for the loss of $22,000 in robberies. When cornered, he shot it out with the police. When finally captured and sentenced to 70-140 years, he left the courtroom with a cynical sneer on his face, still believing that he could "beat the game."

Apparently, there had been no religious influence in the life of this boy since he was 15 years of age, at which time his pastor recommended his commitment to a reformatory.

In 1936, 6,000 older boys were arrested in Philadelphia as compared with 10,000 in 1932. This decrease may be due in part to the supervision work of the Crime Prevention Division and to the nine boys' clubs formed by the Crime Prevention Association.

Methods of Crime Prevention

Various new and apparently sound methods of crime prevention have been proposed. Yet during the past 10 years there has been an enormous increase in crime, and the age of the criminal is gradually becoming lower. Adequate law enforcement checks, but does not cure or prevent crime. Psychology and psychiatry help in diagnosing the cause, but too often they stop when they have pointed out a solution. Probation, while sound in theory, is seldom practiced effectively. Employment and adequate training for employment may play a large part, but the leisure hours must be considered and work may not be plentiful. Supervised recreation is of importance, but one cannot play all the time. Better housing plays its part, but saints are still found in the slums and some criminals still live in castles—and so it goes, through all the methods that have been advanced.

These are but elements, each of which is of little value without the others; and ineffective without that which will bind them together to give power and direction. The various methods outlined above deal only with physical and mental development. The one element still lacking is that which will develop a direct motive. The missing element must be one which is directly aimed at developing character.

The greatest force the world has known, which will change character, is religion.

The Need of Religion

Roger Babson in his book, "The Fundamentals of Prosperity," points out that prosperity is based upon Faith,

Vision, Integrity and Brotherhood, and that the one force which throughout the centuries has fostered and nurtured these spiritual factors has been religion. The medium through which the spiritual forces of religion have been perpetuated and given to posterity has been the Church.

Religion must be injected into crime prevention work if we are to stem the tide of crime. We have forgotten that crime is sin, and that the way to get at the sin is through the sinner. Good crime prevention work must deal with the individual, to strengthen his religion. Religion is caught more often than it is taught. It is caught from another person, whose actions reveal the motives behind the act, and reveal the spiritual power that directs and controls those motives.

To this end the Young People's Fellowship of the Diocese of Pennsylvania has, with similar groups from other churches, co-operated in following other boys referred by the Crime Prevention Association and City Division.

The Church's 3-Fold Contribution

The Church has a three-fold contribution to make in America's war against crime—evangelism, Christian social service, and religious education. The Church must come to a greater realization that by pastoral work and preaching, it must strengthen home life and more adequately care for the souls of men—especially older boys and young men. The Good Shepherd *went* out to get the lost sheep. He did not wait for the sheep to come to him. The Church must not be a receiving station but an expeditionary force, interested in doing Christ's work in Christ's own way—and that was by personal contact.

The personality of clergy and communicants must be felt, not only in the Churches and in the Parish Houses, but in the houses of all persons, in the corner gang, in the playgrounds and in the schools. Evangelism means spreading the good news. But, in order to do so, one must make contact with some other person or persons.

The Church's contribution through Christian Social Service can best be stated by asking the following question: "What would happen if the millions of dollars' worth of parish house properties of all the churches were thrown open to all the people for supervised recreation?" The pessimist will answer, "Broken windows and heavy repair bills." The optimist will answer, "A tremendous lessening of crime and vice, by giving the potential criminal something to do, and by giving the Church a better opportunity to minister to the souls of men."

Thus, it is seen that the Church through more consecrated service in evangelism, in Christian social service and in religious education may be a tremendous power in reducing the ever increasing ranks of the older boy criminal.

The facts presented concerning the increasing number of older boy criminals are a challenge to every pastor and parish and to every Christian father and mother.

Mental Hygiene and the Church

By George R. Bedinger

In this age when our mechanical ingenuity seems to be outstripping our capacity to handle the problems it creates, there is needed all the assistance available to make living a supportable experience. The present day is one in which there is a tendency to co-operation in various fields. The chemist must utilize the findings of the physicist, and the physician must rely upon the findings of them both in working out new techniques and compounds. No discipline is totally isolated or independent of another. Similarly, in the field of religion there is a very close relationship between Pastoral Theology or the parish activities of the clergy, and the field of Mental Hygiene.

Religion has been described as one's attitude toward the Universe in terms of emotion, intellect and volition—"a feeling of at homeness in the Universe"; while Mental Hygiene fosters a feeling of at homeness with the people of that Universe, including oneself.

One of the difficulties in pastoral care lies in knowing where the function of the clergy leaves off and that of the psychiatrist begins. This task is rendered more simple as the clergy become aware of the nature and scope of the Mental Hygiene field.

It is gratifying that there now exists an organization known as the Council for Clinical Training of Theological Students, which is devoted to meeting a need of the clergy in their pastoral duties by helping them to get practical first-hand experience in handling people and in understanding their emotional problems. This matter of *understanding* is one of the cornerstones of the Mental Hygiene credo. It emphasizes the need for understanding the *individual* whom one should help, since the needs of no two persons are alike, and the techniques in assistance must therefore vary.

In the past the aspects of a clergyman's training dealing with established credos and dogma tended to bulk so large that when the young minister was ordained he was splendidly prepared to deliver a sermon or expound theological doctrine, but he had little or no knowledge of people themselves, with the result that several somewhat ineffective years were often required in the accumulation of a body of experience which would enable him to be helpful in those problems of everyday life among the human beings whom he would serve.

Clergymen are the most omnivorous readers of any professional group. The literature dealing wholly or in part with the emotional problems of people —which is the field both of the clergy and Mental Hygiene—is abundant. The "Mental Hygiene" journal, published by the National Committee on Mental Hygiene, 50 West 50th Street, New York City, contains a mine of informative discussion on all manner of human problems—none of which should be foreign to the field of the clergy. "Mental Hygiene" for July, 1935, contains a splendid article entitled "Mental Hygiene and Religious Training," by H. Flanders Dunbar, M.D., Ph.D.; "Mental Hygiene" for April, 1936, contains one entitled "Mental Hygiene in Relation to Religion," by Dr. Bowman, pastor of the First Presbyterian Church in Chicago; January, 1937, "Mental Hygiene" has an article entitled "An Aspect of Pastoral Theology," by Rev. Joseph T. Ware, of St. James Episcopal Church in Cincinnati. The library for the Pennsylvania School of Social Work carries this journal, as does also the Free Library of Philadelphia.

One thing is important to remember: the clergyman, alive to emotional stresses and deviations, is in a highly strategic position because he often sees the parishioner early, before the person himself realizes that he needs the help of a specialist; the clergyman can then be instrumental in preventing a long-drawn-out disability through his counsel and by his knowledge of the proper place to which to refer him.

In the Philadelphia area are numerous sources for assistance in dealing with human emotions. Clergymen and other religious teachers may themselves become familiar with the emphases and points of view in Mental Hygiene, and they may also call upon any one of several agencies which are prepared to be of assistance in emotional problems. In addition to numbers of well-qualified specialists in private practice, there exist out-patient clinics for those having emotional difficulties, in the following places:

Graduate Hospital, Neuropsychiatric Department, 19th and Lombard Streets.

Institute of the Pennsylvania Hospital, Mental Hygiene Clinic, 111 North 49th Street.

(*Continued on Page 64, Col. 2*)

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United Thank Offering Presentation at Cincinnati

By MARIAN D. VANPELT

On Thursday, October 7th, at 8 A. M., in the South Wing of Cincinnati's Music Hall, occurred the great Corporate Communion of the women of the Church, with the Triennial Presentation of the United Thank Offering.

The hall, seating 5,000 people, was full, and a beautiful Altar and Sanctuary had been built, which gave the great bare building an extremely ecclesiastical appearance. The Altar was gorgeous, banked with Easter lilies, with twelve office lights, and the Eucharistic candles to make it brilliant. A beautiful blue velvet dorsal, with strips of gold grapes and leaves, was behind the Altar, contrasting most vividly with the red robes of the Bishops who were Officiating.

Practically all of the Missionary Bishops of the Church were in the Procession with the Presiding Bishop, the Rt. Rev. James DeWolf Perry, the Celebrant, and the Bishop of Southern Ohio, the Rt. Rev. Henry W. Hobson, acting as Master of Ceremonies.

Just as the Procession of Bishops was coming in, an incident occurred which might have proved very serious, but with the extraordinarily good management which was so marked a feature of every part of this great service, it was over so quickly that only those on the front rows were aware of what had happened. As the Bishops approached the Sanctuary, one of the candles on the Altar ignited the velvet curtain behind it, and was burning upward merrily for about two feet before an arm with a wet cloth in its hand, came through a slit in the curtain and extinguished the flame. It was all over before it had started, and, except for a bit of smoke and quite a good deal of smell, no one was the wiser.

The Diocesan Treasurers were asked to present their Offerings in person this time, a new arrangement, decided upon at Atlantic City, and, for this purpose, they were all seated in the front, middle section. When the Offering was taken up, these Treasurers went up row by row, and laid their Diocesan Offerings on the Golden Basin, held by Bishop Perry. About fifty members of the Girls' Friendly Society, dressed in white, with blue veils, took up the Offering from the rest of the Congregation. The Epistle was read by Bishop Kroll, of Liberia, and the Gospel by Bishop Rowe, the veteran Bishop of Alaska. All the Bishops assisted with either chalice or paten.

The women of the Diocese of Southern Ohio did a masterly piece of work in managing the crowds who came forward to communicate. There was never a hitch, and throughout the entire length of the extremely long Altar rail there was never a lull, never a blank space for more than a couple of seconds, and *no crowding* whatever. It took about 45 minutes to communicate everyone, and as your Treasurer was seated on the front row, very few details escaped her! It was the most magnificently managed service throughout, that we have ever attended.

That evening in the same auditorium took place the great Missionary Mass Meeting, to which every one had been looking forward all day with the greatest anticipation. A well-filled hall greeted the various missionaries who were present. The Domestic Missionaries were presented by Bishop Bentley, the Foreign Missionaries by Dr. John Wood, and the Field Workers, who are under the United Thank Offering, by Miss Grace Lindley. Mrs. Harper Sibley was the speaker, and was her usual charming and eloquent self. Due to rather poor amplification in our corner of the balcony, we were unable to hear very much of what she said. Dr. Lewis B. Franklin, Treasurer of the National Council, was the final speaker and announcer of the total of the United Thank Offering, for which we were all waiting with baited breath. He is a past-master at keeping an audience on tenter-hooks! After considerable preamble, and delving into the history of the United Thank Offering, all of which is, of course, most interesting, he beckoned to two boy scouts who were hiding behind the organ, and they came out bearing two poles on which were wound a long banner with the amount of the Offering on it. The boys each took a pole, and began to walk away from each other, unwinding the sign as they did so. It was all most annoyingly and aggravatingly slow!

Finally the United Thank Offering for 1934-1937 was unrolled before our impatient eyes, $861,030.52. A gain of approximately $72,000 over the Offering presented at Atlantic City in 1934. Pennsylvania's total for the Triennium was $80,090.25. New York's total for the Triennium was $75,857.25.

Frankly we had hoped our Offering would be somewhat around $85,000. and comparing the amount that came in just before the 1934 presentation, it should have been, but it just wasn't to be, that's all, and we would not have reached $80,000 if it had not been for a generous friend, well known to you

all, because the amount presented by your Treasurer was only a trifle over $78,000. When we descended into the depths of the safe deposit vaults in the bank where they were counting the Offering that Thursday afternoon, to get a little "inside dope" on the total, and also to find out if any more had been put on the offertory plate to be credited to Pennsylvania, and we were shown an I. O. U. for $2,000 that had come in for us, well—they almost had to get another roof for the Fifth-Third Union Trust Co., of Cincinnati—we just about brought it down with our whoops of joy!

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G. F. S. to Resume Neighborhood Conferences

The custom of holding Neighborhood Conferences in the autumn will be resumed this year. They were omitted during 1936 in favor of one general program-planning conference, but by demand, on the part of Members and Associates for the smaller and more intimate groups, these will again be held.

An interesting change in program has been adopted, however. Conferences are being planned in cooperation with the Activities Department; the latter will put on a panel discussion, at each Conference, on the subject of "Jobs and Marriage," participated in by single and married girls, business and industrial workers, etc. This panel discussion, it is hoped, will encourage the Branches to have similar discussions some time during the winter, using other phases of the general Personality Program now sponsored by the National Society. The first of these were held in Bucks County, at St. Andrew's, Yardley, October 18th, and in the Schuylkill Valley district, at Christ Church, Upper Merion, October 23rd. Conferences this month will be held in South Philadelphia, at Old St. Paul's (City Mission), November 5th, and Germantown, November 23rd, Trinity, Oxford.

The Board of Directors G. F. S. U. S. A. meeting in Cincinnati at the time of General Convention, were interested in the reports of a constantly growing recognition of the Society's program for the 'teen age girl and the Candidates group (5 to 12 years old). Miss Margaret Jefferson, Field Secretary, told of her recent work in several dioceses, stressing especially Vermont, where 9 new branches have been established as a result of her stay there. Miss Florence Pickard, formerly a Mission Worker and a G. F. S. Branch President in Province IV, was added to the Staff September 1st, and will work largely in the neighborhoods with which she has been most familiar. The Board also authorized the appointment of a third Field Secretary, who will specialize in the Candidates Department, and give a larger part of her time to the building up of this section of the Society.

The Girls' Friendly Society in Pennsylvania was represented at the Young Peoples' Week-end in Cincinnati by Marie Sopp, an 18-year-old member of Calvary Branch, Germantown.

A new venture in G. F. S. activity is reported by St. Stephen's Branch, Wissahickon, where the girls are sponsoring a "Religious Reading Room" in their Parish House at Terrace and Hermit Streets. The room will be

(*Continued on next page, Col. 2*)

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(*Continued from preceding page*)

open to the general public, and will include in its useful material, illustrated and up-to-date religious matter for all ages. The hours are Monday and Thursday evenings, from 7.30 to 9 o'clock, and Saturday morning from 10 to 11 o'clock. The Saturday morning hour is especially for children, when an attendant will be present to read and tell stories. Surely, St. Stephen's points the way to a very practical service which many other branches might follow.

The Girls' Friendly Society Diocesan Choir has resumed its rehearsals, in St. James's Parish House, 134 So. 22nd Street, on Wednesday evenings at 8 o'clock. Some openings are available for both sopranos and altos, and Younger Members are especially urged to take this opportunity both to learn and to give service.

CHURCH PERIODICAL CLUB

Anyone having the opportunity of attending the General Convention in Cincinnati could not help being impressed with the wonderful work being done by the Church through the missionaries, from the Bishops down to the laymen, each one with the thought of giving his or her best to the Kingdom of God.

The Church Periodical Club had its part in the Convention, meetings every day, sometimes two, and one day three, at which a great deal of business was transacted. Plans for celebrating the Fiftieth Anniversary of its birth on January 10, 1938, were outlined in an effort to increase its Endowment Fund.

At all of the meetings, including the breakfast following the Corporate Communion Service, the public Church Service, and the Tea, there were missionary speakers who testified to the joy and need of the C. P. C. A missionary on rural and prison work, one on work in the Everglades of Florida, one on the South Dakota Indians, Church Army, the Librarian of St. Paul's University, Tokyo, Japan, the Bishop Coadjutor of Chester, N. Y., the Bishop of Liberia, and a dear old clergyman from Seattle, State of Washington, all told how their work could not have progressed without the help of The Church Periodical Club. It was a stepping stone to contacting the people among whom they worked.

Reading matter is never appreciated until one hears of the many people all over the world who are yearning for printed matter, thoughtlessly thrown away by many.

MARY M. H. ONYX, *President.*

"It is nothing to die. It is a terrible thing not to have lived."

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DAUGHTERS OF THE KING

On November 16th the Fall Meeting of the Daughters of the King will be held at the Church of the Messiah, Comly and Large Streets, Philadelphia. Supper will be served at 6.15 P. M., after which a report will be made by Mrs. Joseph L. Harrison, the diocesan delegate to the Triennial Convention of the Order. This will be followed by an address by Bishop Taitt.

The Convention of the Order, which met in Cincinnati from October 1st to October 5th, just preceding the General Convention, was attended by eight members from the Diocese of Pennsylvania. Reports covering the last Triennium showed decided gains in all branches of the Order's work, which, in a large measure, is due to the appointment of a National Executive three years ago when the Convention met in Atlantic City. During the three-year period that Miss Edna Eastwood has served as National Executive, she has devoted a great deal of her time to extension work, and the results secured have been most gratifying.

Speakers on the Convention Program included Bishop Hobson, of Southern Ohio; Bishop Johnson, of Colorado; Bishop Seaman, of Texas; Bishop Maxon, of Tennessee; Dean Haines, of Christ Church Cathedral, Louisville, Ky., and Rev. Wm. J. Loaring-Clark, of Jackson, Tenn. Many of the conferences were led by members of the Order.

Mrs. Charles H. Arndt, of this Diocese, was re-elected to the National Council of the Order, and later was chosen by the Council to be the National Treasurer, a position which she formerly held for several years.

DIGNITARIES OF EASTERN CHURCHES ARE GUESTS OF CLERGY OF THE DIOCESE

On the afternoon of Sunday, October 10th, the Armenian Holy Apostolic Church of Philadelphia celebrated the 1502nd Anniversary of the translation of the Bible into Armenian. The celebration was held in St. Mary's Pro-Cathedral, Broad and South Streets, the use of which had been given the Armenian clergy and their people by the Rev. Dr. William C. Emhardt, Vicar of St. Mary's.

Archbishop Mampre Calfayan, Acting Prelate of the Armenian Holy Apostolic Churches of North and South America, conducted the service. The address was made by Archbishop Karekin Hovsepian, of Erivan, Nuncio of the Catholicos, or Supreme Pontiff of the Armenian Church.

(Continued on page 65)

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(*Continued from Page 59*)

Jefferson Hospital, Out-Patient Department, Psychiatric Clinic, 1015 Walnut Street.

Lankenau Hospital, Neurological Clinic, Girard and Corinthian Avenues.

Pennsylvania Hospital, Neuropsychiatric Clinic, Out-Patient Building, 8th and Spruce Streets.

Philadelphia Child Guidance Clinic, 1711 Fitzwater Street.

Philadelphia General Hospital, Neuropsychiatric Clinic, 34th and Pine Streets.

Philadelphia Orthopedic Hospital and Infirmary for Nervous Diseases, Psychiatric Out-Patient Department, 17th above Summer Street.

St. Christopher's Hospital for Children, Neuropsychiatric Clinic, 2600 Lawrence Street.

University of Pennsylvania Student Health Service, Mental Hygiene Clinic.

Department of Public Welfare, Mental Health Clinic, City-County Building, Pittsburgh, Pa.

Mental Health Clinic, Berks County Court House, Reading, Pa.

The Marriage Council of Philadelphia, 1700 Walnut Street, Philadelphia, furnishes assistance to a great many who may desire the advice of trained, mature people who are familiar not only with emotional problems but with the more technical, scientific aspects of similar difficulties.

The State Charities Aid in New York City has inaugurated a series of bimonthly discussion groups for the clergy and the psychiatrists on questions in which both groups may benefit by a mutual interchange of opinion. Would it not be worth while to inaugurate such discussion groups in Philadelphia through the co-operation of the Mental Hygiene Committee of the Public Charities Association of Pennsylvania?

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(*Continued from Page 63*)

On the morning of October 10th the Rev. Dr. Emhardt, as the representative of the Episcopal Church, was a special guest in the Russian Cathedral, Fourth Street and Fairmount Avenue, when Archbishop Adam, of the Russian Archdiocese of Pennsylvania, celebrated the 25th Anniversary of his Ordination. Three Russian Prelates, assisted by twelve Russian Priests, joined in the celebration.

On Monday, October 11th, a number of our own Clergy, under the Chairmanship of the Rev. Dr. Louis C. Washburn, gave a small luncheon in honor of Archbishop Adam. Among the hosts were the Rt. Rev. William H. Moreland, Archdeacon James F. Bullitt, the Rev. Dr. Vincent C. Franks, the Rev. Dr. Leicester C. Lewis, the Rev. Dr. William H. Dunphy, the Rev. Dr. William C. Emhardt, the Rev. Thomas L. Harris, the Rev. Frank Bonynge, the Rev. Walter F. Tuhey. The guests included Archbishop Calfayan, of the Armenian Church; Bishop Bonzac, of the Polish National Church, and ten Priests representing the Russian Carpatho-Russian, Roumanian, Albanian, Armenian, Greek and Polish National Churches.

Greetings were extended by Dr. Washburn and Archdeacon Bullitt. The apparent helpfulness of the meeting led to a resolution to hold frequent meetings of a similar nature at the Pro-Cathedral of St. Mary, to which interested laymen will be invited.

Archbishop Calfayan returned to the Pro-Cathedral the week of October 16th to solemnize a wedding, in which Dr. Emhardt gave the Benediction. The following day the Archbishop administered Baptism to three children.

In this connection it is interesting to note that recently at the Pro-Cathedral of St. Mary, the Rev. A. K. Torrosian, former Pastor of the Armenian Church of St. Gregory The Illuminator, was elevated to the grade of Archpriest, an honor conferred because of meritorious service.

ST. PHILIP'S AND ST. MARY'S PEOPLE HOLD FIRST SERVICE TOGETHER IN ST. MARY'S

For the first time since the merger last spring of St. Philip's, West Philadelphia, with St. Mary's, Hamilton Village, the congregations worshipped as a unit in St. Mary's on Sunday, October 24th. As the congregations of the two parishes came together to worship as a single congregation in St. Mary's, that is to be their home, they found the interior of the historic St. Mary's entirely redecorated and made more beautiful.

(*Continued on Page 66*)

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(Continued from Preceding Page 65)

Under direction of the Rector, the Rev. William B. Stimson, and the Vestry, arrangements had been completed to make the Opening Service most attractive and, as a consequence, there was a large attendance of worshippers, including not only the communicants of the now single parish but also a large number of students from the University of Pennsylvania and Drexel Institute, to whom the Rev. Mr. Stimson ministers as Student Pastor, representing the Episcopal Church.

While St. Philip's and St. Mary's have been united since last spring the services have been held in St. Philip's. Meanwhile St. Mary's had been turned over to workmen, and the whole interior was virtually made over. The fire of last December, which had threatened the complete destruction of the church, had caused great damage to the interior. The organ was destroyed and other serious damage done to the Chancel and Sanctuary. All through the summer and early fall the work of restoration has been going on, including erection of St. Philip's Chapel that is to perpetuate the name of St. Philip's in St. Mary's. It may be truly said that the new St. Mary's has been made more beautiful than ever before.

PATRONAL FESTIVAL AT ST. CLEMENT'S CHURCH

Tuesday, November 23rd, is St. Clement's Day, and the Patronal Festival of St. Clement's Church at 20th and Cherry Streets. That morning at 11 o'clock there will be a Solemn High Mass when Gounod's Mass of the Sacred Heart will be sung, and the Preacher will be the Rev. S. Taggart Steele, D.D., Vicar of the Chapel of The Intercession in Trinity Parish, New York City. The following Sunday evening, November 28th, at 8 o'clock, there will be the Annual Procession of Parish Guilds.

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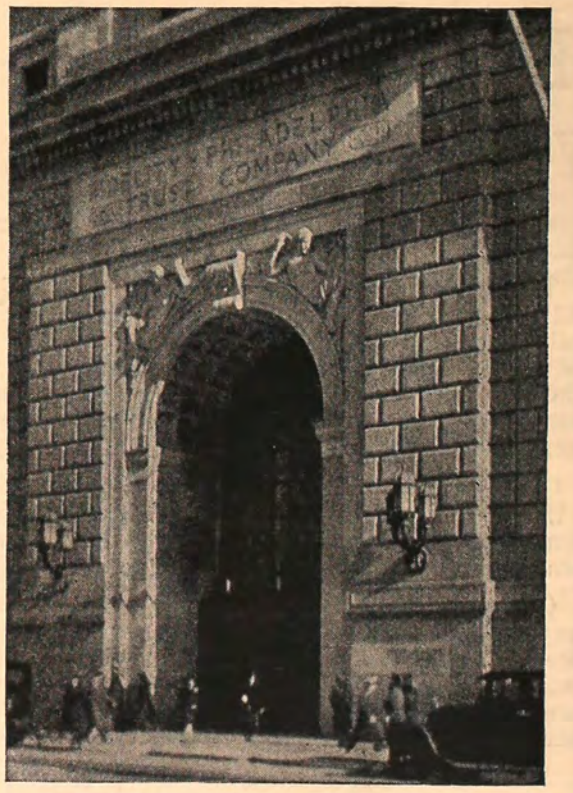

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